



# *Mosher's magazine*

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# MOSHER'S MAGAZINE.

*A MONTHLY MAGAZINE.*

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ORGAN OF

The Catholic Summer School of America,

AND

Reading Circle Union.

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MAY TO SEPTEMBER, 1899.

VOLUME XIV.—NEW SERIES, VOLUME II.

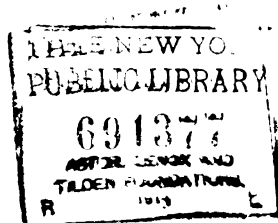
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# MOSHER'S MAGAZINE.

VOL. XIV.

MAY, 1899.

No. 1.

## PARIS AND ITS PEOPLE.

### II.—THE LATIN QUARTER.

BY MARY WINEFRIDE BEAUFORT.

THE birthplace of Ste. Genevieve at Nauterre is worthy of a visit. It was here that St. Germain, Bishop of Auxerre, was miraculously made aware of the sancity of the little shepherdess, and calling her out of a crowd, he consecrated her to the service of God. He was at that time on his way to England with St. Loup, Bishop of Troyes, and his name is perpetuated in Paris in the beautiful church of St. Germain l'Auxerrois. While Ste. Genevieve was quite a child, her mother boxed her ears one day, and was struck blind, but was restored by the prayers of the little saint, who ran to the well near the house and bathed her mother's eyes with the water. The well is said to have preserved its miraculous powers from that time, and thousands of pilgrims visit it annually. Thank offerings are hung all over the walls of the Chapel of Ste. Genevieve.

On Whit Monday the fete of the Rosiere takes place when the most pious and beloved girl in Nauterre is led in procession, and crowned with roses. This is a most fantastic sight—attractive as are all French fetes, but there is a practical side which would not be sneered at by the most prosaic

maidens or swains of other countries, for the Rosiere receives a marriage portion, this sum of money being voted by the municipal council.

Ste. Genevieve was buried beside her friends, Queen Clothilde and King Clovis, in a church dedicated to SS. Peter and Paul.

We are told that in the tenth century the miracles wrought at Ste. Genevieve's tomb caused the old church to be re-consecrated to the patroness of Paris, and her shrine which was supported on four statues, stood behind the altar and was carried from thence along the streets of the city in times of flood and sickness.

A chapel was added to this church which afforded accommodation for the numerous pilgrims, and this is now the Church of St. Etienne du Mont, where the sarcophagus of Ste. Genevieve rests. The original coffin in which her body was laid, has been preserved, but the Saint's bones were burned by the mob on the Place de la Greve, in the year 1801.

St. Etienne du Mont is said to be a "marvel of French Art"; it was built in the year 1517. The aisles are the whole height of the church, but the

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ROOD SCREEN, CHURCH OF ST. ETIENNE DU MONT.

most beautiful object is the rood-loft, the only one in Paris, exquisitely carved and separating the choir from the nave; two spiral staircases of great beauty are wreathed round the pillars on either side. Henri Martin, in his *History of France*, says, that "religious art died in St. Etienne du Mont."

Louis XV. laid the foundation of the present church of Ste. Genevieve in the year 1764. After the death of Mirabeau it was set apart as the burial place of illustrious citizens, and called the Pantheon. Over its portals is traced an inscription in large letters: "*Aux grands hommes la patrie reconnaissante.*" From 1851 to 1885 it was again a church, and as Augustus Hare remarks, in his "Walks in Paris," it was "once more taken away from God and given to Victor Hugo." Opposite Victor Hugo's tomb is that of the great Moliere, and not far off lies that of Voltaire, but at the time of the revolution

both Voltaire's and Rousseau's tombs were pillaged.

In the crypt, the guide awakens the famous echo, but the tourist is gazing on some "footprints on the sands of time," which are more famous still. Echoes from long silent voices of France's great men are ringing not alone within these walls but over all the world. For good or for evil these echoes will ring on till the day of doom, and here we bow before the mighty power of the pen, but shudder at its awful responsibility.

The remains of Mirabeau, once the idol of the people, were brought here in triumph by the Parisians after his death, and were soon again driven out. This recalls his almost prophetic observation: "There is but one step from the Capitol to the Tarpeian Rock."

The Pantheon, the Church of St. Etienne du Mont and the College of the Sorbonne are some of the most inter-

esting monuments in the Latin Quarter. This was supposed once to be enclosed within the wall of Philippe Auguste, on the left bank of the Seine. This wall reached from the Pont de la Tournelle on the east, encircled the Abbey of Ste. Genevieve, and passed the Porte St. Michel, ending on the west at the Tour de Nesle.

St. Sulpice, which is not far from the Luxembourg, is one of the most important churches on the left bank of the river. It occupies the site of a church of the twelfth century. The facade consists of a Doric and Tonic colonnade. Two towers rise at the angles. Five flights of steps lead up to the chief portal and on each side of the entrance to the church are statues of St. Peter and St. Paul. The republic of Venice presented Francis I. with two enormous shells for holy water which he placed in St. Sulpice. On the ceiling is a St. Michael, painted by Delacroix, and in one of the aisles a picture of St. Francis Xavier raising a dead man to life and of miraculous cures which took place at the burial of the Saint.

All the chapels contain fine paintings. Lovers of French history meet old friends living once again in art; here is St. Denis preaching to the heathen, St. Martin dividing his cloak with a beggar, and Ste. Genevieve's relics being carried in procession.



THE PANTHEON.

From St. Sulpice going north the Boulevard St. Germain is reached, and here is the celebrated church of St. Germain des Pres or *of the Meadows*. It was called in the days of Childebert, son of Clovis, "the golden basilica." While he was besieging Saragossa, in Spain, he remarked that the inhabitants used no arms for their defense, but walked round the city walls bearing the tunic of St. Vincent and chanting as they marched. In terror he raised the siege, and on his return to France, he was permitted to carry with him the precious relic.

The golden basilica was erected to receive it, and was long afterwards noted for its pomp and magnificence.



ST. SULPICE.

Many of the Merovingian kings were buried here; in robes embroidered in gold they lay on beds of spices, but at the Revolution the royal ashes were scattered to the winds. The shrine of St. Germain exists no longer. It is said to have contained 160 precious stones, and 197 pearls.

Balzac it was who first called this neighborhood the Pays Latin. For centuries it had been the abode of students who flocked to Paris. The first who read lectures here was Bernigius of Auxerre, in the year 900. Abelard was another lecturer, and the spot seemed to possess a magnet towards which all intellects gravitated. A regular university was established in 1169, which was composed of four faculties; law,

medicine, arts, and theology. Philippe Auguste granted the first charter in 1199. Then the students established themselves on the slopes of the Montagne Ste. Genevieve. Bishops, Abbots and laymen founded colleges here. The university was celebrated for its learning far and wide; in 1453 it had 12,000 students.

Dante, seated on straw, listened to lectures given in the open air. The College of Ste. Barbe counts among its students the illustrious names of St. Ignatius of Loyola and St. Francis Xavier. One of the most celebrated institutions in the Latin Quarter is the College de France, founded by Francis I.; it was originally called College Royal,

and later this name was changed to that of College des Trois Langues, because Hebrew, Greek and Latin were taught there. In later times the College de France was considered superior to the Sorbonne, in its teaching of mathematics, medicine and surgery. A short walk from here brings us into the heart of academic Paris, to the Sorbonne, "the Louvre of the teaching body." This university was founded in the year 1256, by Robert de Sorbonne, (confessor of St. Louis,) who built the college.

At first only sixteen poor theological students were taken in, and it was called—*la pauvre maison*, and its professors, *pauvres maitres*; these soon became celebrated and the Doctors of

the Sorbonne gave their judgments on theological opinions and works. They did not hesitate to condemn kings and popes!

It was here that the disputes between the Jesuits and Jansenists were carried on. One of the doctors when showing



VOLTAIRE.

an illustrious guest over the building, remarked to him: "Here is a hall where disputes have been held for over four hundred years."

The Sorbonne has the honor of having established the first printing press in Paris. Armand Jean du Plessis Richelieu entered the theological schools of Sorbonne after he left the Academy, or military school. He seemed to be a born soldier, for in later years he superintended the direction of the army and even often commanded in person. In his papers have been found plans of battles and fortifications designed by him. Even in councils of

war his opinion prevailed over that of experienced generals from the conviction of his keen perception and solid judgment. He was only eighteen years old when he entered the Sorbonne. In 1606, Henry IV. named him for the Bishopric of Lucon, which was one of the poorest dioceses of France. Richelieu suffered many privations at that time. The episcopal palace was almost in ruins, and he was thankful when after a time he secured vestments for his pontifical office, even in two colors. In a letter to a friend he writes: "Certainly this is the most wretched Bishopric in France, but, then, you know what kind of a man the Bishop is!"

The property of the Richelieu family was around Lucon, and the Bishop was beloved by all, and devoted his life to the poor, who looked on him as their father.

He settled their quarrels, prevented duels, preached eloquent sermons and directed his diocese. Work was Richelieu's life, in the quiet country with its monotonous round of daily duties, as well as when he was called to steer the barque of France through stormy billows. Through Friar Joseph's influence, he was presented to Marie de Medicis, and when later he was raised to the Cardinalate and made Prime Minister, he did not forget his friend, but wrote at once asking him to come and share with him the direction of state affairs. The friar obeyed the summons, for his also was a military spirit, and at the siege of La Rochelle, he worked indefatigably, animating the soldiers and advising the engineers, whom he had employed to construct the famous dyke. He was Richelieu's shadow, his friend and his right hand and earned the title of the Grey Cardinal, or



CARDINAL RICHELIEU.

*l'Eminence Grise*, for Friar Joseph's sad colored tunic was always sure to be seen beside the crimson robes of the great Cardinal.

Richelieu upheld the throne of France with a firm hand. He was hated by the nobles, who frequently conspired against him; these finally entered into a plot with Spain for the destruction of the Cardinal and of their country. The keen sighted statesman discovered the danger and immediately communicated it to Louis XIII. and the conspirators were executed.

A patriot such as Richelieu is not to be found every day in the annals of a nation. He devoted his life to his country, which he never sacrificed to his personal ambition. He ruled the

nobles of France with a firm hand, for they required it. They were despots to their vassals, mild measures would have been fatal to the country's peace in such a case.

Great men have always some simple tastes and recreations. Richelieu's was love of cats, and his enemies never failed to draw a comparison and to say that he resembled his pets, for "with the velvet paw he had also the claws."

Michelet tells us that Richelieu was "a pale apparition, a mere ghost of a man, and as has been said of Voltaire, neither flesh nor blood, but all intellect." This description is realized in looking at Philippe de Champagne's picture in the Louvre, where the Car-

dinal looks at you from the canvas, with that penetrating eye and imperious mien, which overawed Louis XIII. and the proud nobles of France. When the Cardinal was on his death bed the Cure of St. Eustache asked him if he pardoned his enemies. "I do not know of any," he replied, "except those of the State or of the Church."

The Church of the Sorbonne contains the grave of Cardinal Richelieu. At one time it was considered to be the finest piece of funereal sculpture in the world. Alexander Lenoir, to whose energy Paris owes all the historic sculpture it still preserves, was wounded when protecting it from the mob, and succeeded in having it removed to a place of safety. At the



Revolution, Richelieu's head was paraded through the streets on a pike, and was only restored to its resting place in 1867.

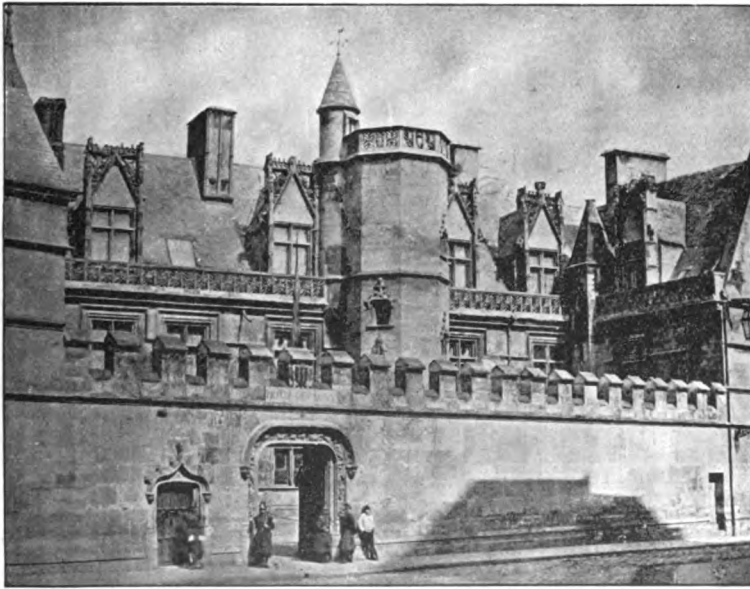
Richelieu repaired and improved the Sorbonne and never forgot he had been one of its students.

When Peter the Great visited Paris, he stood before the Sorbonne which had been the cradle of Richelieu's intellectual life, and the Czar exclaimed: "O, great man, if you were alive, I would give you half my kingdom, if you would teach me how to govern the other half!"

weeds of the widowed Queens of France, which Marie Stuart wore when she lived there.

The Musee du Luxembourg is a modern building. The collection of paintings now in the galleries of the Louvre, was commenced at the Luxembourg in 1802, but in 1815 its pictures were removed to the Louvre to fill the places of those given back to their rightful owners by the Allies.

Louis XVIII. ordered that the Luxembourg should receive such works of living artists as were acquired by the State. The work of each artist is re-



HOTEL DE CLUNY.

The rue de la Sorbonne leads to the rue de Somerard, opposite the Hotel de Cluny. It is built on the site of the Roman Baths. This museum is full of historic memorials of old France. It is a harmonious old house where one breathes the air of antiquity. A room called *La Chambre de la Reine Blanche* takes its name from the white

moved to the Louvre ten years after his death.

The Palace of the Luxembourg was built by Marie de Medicis, about 1620. It was to have been called the *Palais Medicis*, but retained the name of *Francois de Luxembourg*, to whom the site originally belonged.

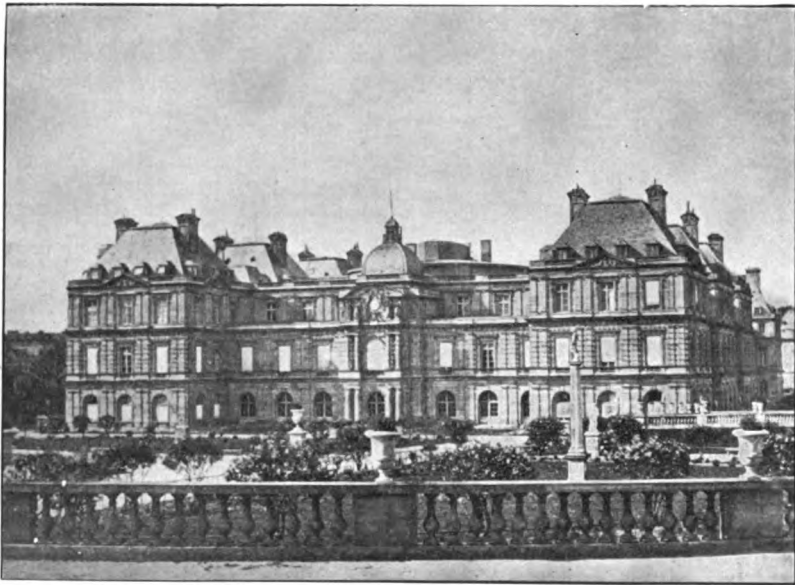
During the Revolution many illus-

trious Royalists were imprisoned here, and started from it on their last sad journey which was to end beneath the merciless guillotine.

It is pleasant to breathe the air of Paris in one of its most charming haunts,—the Gardens of the Luxembourg. Diderot alludes to his walks in the shady alleys, and here Rousseau took his morning promenade until he was tormented by the numerous visitors; for the misanthrope sought soli-

ity of Louis XV. and greatly irritated the Parisians against the aristocracy. The shadow of the Revolution was beginning to fall already over the beautiful city where the heart of France always beats.

Those who spend a quiet morning hour in these gardens will admire a description of them given by Victor Hugo in *Les Misérables*. He is speaking of a morning in the leafy month of June, when he says: "The Luxem-



PALACE OF THE LUXEMBOURG.

tude. Looking down one of the avenues the grim old Pantheon is to be seen peeping over the trees and one is inclined to muse, as Rousseau did and to live among the shades of the past rather than in the sunshine of the present. The parterres were decorated by Louis Philippe with statues of the Queens of France and other illustrious Frenchwomen.

The Duchesse de Berry closed these gardens to the public during the minor-

bourg solitary and depopulated, was delicious. Quincunxes and flower beds sent balm and dazzlement into the light, and the branches, wild in the brilliancy of midday, seemed trying to embrace each other. There was in the sycamores a twittering of linnets, the sparrows were triumphal and the woodpeckers crept along the chestnut, gently tapping the holes in the bark. The beds accepted the legitimate royalty of the lilies, for the most august of

perfumes is that which issues from whiteness. All was grace, gaiety, even the coming shower; what was there aspired to happiness.....The thoughts that fell from heaven were as soft as the little child's hand we kiss.....A few yellow leaves remaining from the last autumn, joyously pursued each other.....The grand silence of happy nature filled the garden." Balzac gives us the other side, and declares that children cry, nurses scold, and the Luxembourg is the meeting place of dyspeptic old age and of crying infancy, and he adds that one tumbles over sticks and perambulators at every step.

[TO BE CONTINUED.]

These different impressions of the same place are tinted by each man's individuality. For centuries ideas have descended on this intellectual center, and from thence have gone forth over all the world.

It is a cosmopolitan spot which every literary man may call his own. In the Latin Quarter for successive centuries "Heart with heart, and mind with mind," have communed, and have "even by contraries" been joined "more closely still," in seeking a region of elevated thought where honest minds have found those "Truths to wake that perish never."

## THE PLAYHOUSE OF THE RESTORATION.

BY ELMER MURPHY.

**I**N studying the drama of past epochs from the literary point of view alone, it is easy to fall into the error of accepting the standard of the present age as the criterion of judgment; forgetting that it cannot be of more permanence than any other, that it depends upon conditions and customs which are constantly changing, that it will crumble away in time and become obsolete as the standard that guided the labors of Euripides and Sophocles. Every day something is added or something is taken away. Dramatic representations that were impossible fifty years ago are common now; literary tastes are changing; the books and plays of authors are read and seen and then fall to the oblivion of the dusty library shelf and become mere literary archieives. May we not suppose that after thenext half hundred

years has passed a new order of things will take the place of our own? Have we, in the past centuries, run up and down the whole gamut of amusements and pastimes, literary tastes and fashions to arrive at that one fundamental note that will be for all time? Evidently not, or we would have made the mortal and changeable part of ourselves absolute and enduring; and we would have answered the question of questions.

The audience is more important to the existence of the drama than the circle of readers is to the novel. The novelist, with the advantage of the printing press, might publish his book and scatter it among the people; and whether they refuse it or not, it exists. If the play fails, it fails in a night and there is the end to it. In the drama the people seek to be pleased; if the drama-

tist strikes his pose and works to suit his own pleasure and not that of the people, and fails to consider their artistic and intellectual capacity, he finds his works unlauded and his plays without hearers. He must follow, even though it be unwillingly, the changes in the tastes of the people. To know the writer, then, we must know the audience, just as we are able to see the absolute through knowing the relative.

With the drama of the ancient Greeks we deal carefully, because the differences and popular conditions separate them so widely from us that we cannot unwittingly step over the boundary in our study. Living in the shadow of Olympus and shaping the course of their daily life according to the commands of the oracles of their gods, they could do no less than saturate their literature, above all *their* dramatic literature, with the spirit of their natural religion. The temples where they gave sacrifice, ruined and broken by time, even now fill us with wonder; and to understand them well, their philosophy and plays and poetry, we must shake off the associations of our present time and go back through the centuries to the days when the gods came among men,—when Pan sat upon the green hillsides and piped to the listening shepherds and the great gold and ivory Athene kept ceaseless watch over her city of the violet crown.

If this method must be applied in the study of dramas that were acted two thousand years ago, it must be applied just as well in the study of the drama that flourished under Charles II., hardly more than two hundred years ago. The religious differences, it is true, are not so great as those existing between the pagan Greeks and our-

selves,—we worship the eternal God; they worshipped gods they made out of nature;—but the mode of living, the intellectual and material conditions of the body of the people remove the subjects of King Charles far from us. The spirit of democracy had not permeated the state or life or literature as it permeates our state and life and literature. What the condition of all these things was we must know, since it was the standard that influenced the dramatist as the standard of the time.

Believing that the writer of plays was blessed with the world's goods and cared so little for the world's praise that he had only to sit down at his desk and write as he himself wished, for the mere pleasure of writing, we could say no to this; but the dramatist, like all human flesh, seeks remuneration for his toil in gold pieces; and if not that, his ear stands open to the good opinions or flattery of other men. Nor is he so much wrapped up in his own labor that he will not admire the work of others which will open his eyes to defects or to improvements that he might make. William Shakspeare did not come into the zenith of fame like a shooting star. He revolted against existing conditions—as all men that improve revolt against existing conditions; his head was very likely turned by the reading of romances such as those circulated by Paynter. Play-writing to him was an occupation by which he sought to gain his livelihood; at the very beginning of all this he wanted bread and butter.

In the time of Shakspeare the people first came to exert an influence upon the drama. Before they were intellectual enough to take sufficient delight in artistic dramatic representation to be

disposed to give their hard-earned pence to the support of the actor; and before they had these pence to give, they were satisfied with the miracle play and morality; and in these they found more pleasure than in the pantomime—which they could more easily understand—than in the beauty that might have been in the words or composition. When this sense of pleasure in dramatic representation grew fine and strong enough, the drama came into existence. The renaissance scattered the seeds of art on English soil; and the drama grew and flourished so wonderfully, that London had more theatres than she has had at any time since. The ruler and court, being by the nature of things more advanced than the people, were in a position to foster this growth. Hitherto the Queen or King had the masques represented in the royal palace, or the nobleman in his own castle. Shakspeare, we might say, was at the beginning of this transition; before his time there were very few dramas written or performed. "Comedians and stage players of former times were very poor and ignorant in respect of these of this time; but being now (in 1583) grown very skillful and exquisite actors for all matters, they were entertained in the service of divers great lords: out of which companies there were twelve of the best chosen, and—they were sworn the queenes servants, and were allowed wages and liveries as groomes of the chamber: and until this year 1583, the queene had no players."\*

The playhouse in the life time of Shakspeare was in its crude beginning. The tradesmen and apprentices that

jostled one another in the pit were not of the refined classes. While waiting for the play to begin they drank ale until, we may suppose, they were quite fuddled; they played cards, ate nuts and apples, the refuse of which was thrown among the rushes with which the pit and stage were strewn. Brawls and riots were frequent. The wits and men of the better class sat upon the stage, for which privilege they paid a shilling, and another shilling for a stool if they did not care to sit on the rushes. Tobacco pipes were passed to the women and the men and smoked through the performance. On the stage flickered tallow candles, if the day were a dark one. If the auditors were dissatisfied with the players they did not hesitate to hoot and throw missiles. This was a pastime for the mischief makers in the boxes or stalls. One actor relates that he was kneeling about to beg the pardon of his father when some one in the gallery hit him in the cheek with an apple.

When King Charles was welcomed to his kingdom by General Monk, and the dead Oliver Cromwell was torn from his grave and hung in his shroud at Tyburn for the crowd to jeer, the drama came to its resurrection. The Puritans had suppressed it during their ascendancy. "These gloomy fanatics were such enemies of all that was beautiful, that they not only persecuted every liberal entertainment calculated in any manner to adorn life, and more especially the drama, as being a publick worship of Baal, but they even shut their ears to church music as demoniacal howling."\* As a consequence of this unnatural suppression, the people gave themselves to these pleasures with

\* Stow's Chronicle; quoted in Malone's History of the Stage.

\* Dramatic Art and Literature: A. W. Schlegel.

greater ardor, and as the drama was the most carefully smothered, so it flourished the more quickly.

In that time England began to profit by the experience of foreign nations. The King and many royalists had taken refuge in France while Cromwell was in power; and there they witnessed the plays of Paris, read the books of the French writers, and adopted the mannerisms of the French court without imbibing the spirit. Travellers began, even in the preceding century to carry back to their homes the literature and art of Italy and Spain which was then in the most glorious period of her existence. England for once seemed to lose her strength and sturdiness in the inpouring of foreign literature and mannerisms. Even the dress was in the French mode; and Charles was much applauded for casting it aside and wearing the long vest as belonging exclusively to England. Books and plays were translated from Calderon, Cervantes, Francisco de Quevedo, from Corneille, Madame de Scudery, from the Italian poets. French players performed in England; the Italian musicians were brought into teach and amuse the English.

Here were the seeds scattered that produced the exotic growth of the fine arts on English soil. A multitude of blossoms broke forth; the English writer, perhaps it would be better to say, fell to making paper flowers after the manner of the *litterateurs* of France. The court was in the deepest rut of immorality; in the plays sensuality and grossness were smothered in bombast and fine words. In all this, however, a great impetus was given to the growth of the drama, which in later years threw off the manners of foreign

courts and discarded the spirit of foreign literature it could not absorb into its own being; and grew steadily into the drama which we have now. Acting, which could not lose its national character so easily, became robust and grew strong from this rebirth.

King Charles had hardly been seated securely upon his throne when he granted patents to William Davenant and Henry Killigrew to produce plays; the one managing the company called the Kings servants in Drury lane, the other the Duke's company in Dorset garden. Ten of the King's company were of the royal household; each was given ten yards of scarlet cloth, with the proper quantity of lace; and in their warrants from the lord chamberlain were styled gentlemen of the royal chamber. The second body of players was partly supported by the Duke of York and was of his household. Besides these were several other theatres established, such as the Red Bull, which depended upon the citizens alone.

As in the time of Elizabeth the drama had to deal with the Court and the common people; but the common people were growing stronger and exerting more influence and their demands for dramatic representation had to be satisfied. Before the restoration, if the King or Queen desired such a pastime, the masque, as it more often was, or the play, was performed before them alone, at their own castle. Now the King was coming closer to the people, but the custom was not altogether thrown aside. Evelyn in several places records the performance of a masque for the entertainment of some court visitor; and Pepys tells of General Monk treating their Majes-

ties to a play one night : "This morning I found my Lord in bed, he having been with the King, Queen and Princess, at the Cockpitt (at Whitehall) all night, where General Monk treated them; and after supper a play where the King did put a great affront upon Singleton's musique, he bidding them stop, and made the French musique play, which, my Lord says, do much outdo all ours."

The trades-people had a better share of the world's goods. The money-changers, tailors, book-sellers, jewelers grew steadily rich. The guilds were solidly organized and had their halls and banquets and rich plate, and were honored by the King. Clerks of the various offices were able to spend much money and time in enjoyment. Pepys in more than one entry tells of interesting efforts of several noblemen, impoverished by debauchery and gambling, to win the hand of a rich tradesman's widow. As a consequence the people of these lower classes sought something higher than the amusement of eating and drinking. They looked upon the grandeur of the people of the court with curiosity and interest, and they found it all at the playhouse. For the people of the still poorer and more ignorant class there were the other theatres of a lower standard, and the butchers challenged other guilds to fight for a purse, and the cock-fights and prize-fights were well attended.

The people of quality, the lords and the ladies, those who were part of the machinery of state, the learned gentlemen of the colleges, the beaux and wits, found the drama indispensable to the existence of the society they created. At the coffee-house the gentlemen made repartee about the scan-

dals of court life, if they were beaux; the physicians discussed 'physick'; the *litterateurs* talked art. Imagine Mr. Dryden at Will's, the poet laureate and dramatist, seated in the chair placed for him before the fireplace, making profound and learned conversation which the lesser lights about him eagerly drank in. In our own day it is the club. The theatre was the rendezvous for the people of this sort. There the beaux found the silks and ribbons of the ladies; the wise men found pleasure in the skill of the actors and the profundity and skill of the poet. King Charles and the noblemen of his court found there the objects of their amours. The women saw the heroes of their fashionable novels incarnate, besides the music and pretty dancing.

The spirit of the *precieuse*, which crept into the books the people of this class read, was affected by them in their manner, in spite of the immorality in their lives. It was the standard according to which the writers labored. The Duchess of Newcastle made fiction suited to the prevalent taste and then tried to live up to it: her coach was gilded; her footmen were clothed in red velvet and gold lace as they appeared in her plays; she herself wore 'antique' dress and had attendants about her at all times lest she should utter a word of wisdom that would pass unrecorded; on one occasion she commanded a lady, supposed to be divinely beautiful, to show her face and so strike an audacious gallant dead. While going home in the coach one night, Pepys offended his pretty wife by checking her telling him long tales out of "The Grand Cyrus."

The heroes of the ten-volume romances slaughtered thousands of men

single handed in battle and then turned and made love in the most gentle 'heroick' fashion, interlarding their amorous speeches with Latin quotations and making elaborate similes and metaphors pages in length. Their adventures went on *ad infinitum*, and to us, *ad nauseam*. Guy of Warwick, whose endless adventures throughout the world amused the people of the preceding time, was adapted to the fashionable readers. Speaking of Lancelot, M. Jusseraud say: "His valor was still the fashion, but his manners, after so many centuries, and his dress, too, were a little out of date. The new heroism was to pervade the whole man, and, in order to make him acceptable, to influence his costume as well as his mind. There was to be something Roman in him, and something French; he was to be represented in the style of Louis the Fourteenth statues, where the monarch appears in a Roman tunic and a French wig. "The Grand Cyrus", "La Fausse Clelie", "Cassandra", "Parthenissa", and novels in the style of those of Mrs. Aphra Behn—whose lovers sickened and died when she left their sight—were in the libraries of all women of fashion. There the drawing room struggled into existence where the great eating hall of the Barons had held sway; and to shine in both places, the warrior had to be a wit as well, and much of the soldier's power was lost to the gallants. The man that could ply his love suit in the most artificial, pompous, figurative way, addressing his speech as to a goddess, had the most mistresses at his feet.

The people, then, demanded something of this sort upon the stage; and dramatic literature, as a consequence,

savored of it very strongly. Heroes smothered in fine clothes, with powdered and frizzled wigs declaimed fine language, which is bombast in our ears. Whether the scene were a prison or a palace, or the person a king or a slave, he usually appeared done up in rich clothes, powdered and frizzled and painted as if he were going to a ball, and thundered the finest language the playwright could compose.

The mechanism of the stage adjusting itself to these movements and demands was far ahead of that of Shakspeare. Samuel Pepys recorded in his diary, February 12, 1667: "This done T. Killigrew and I to talk: and he tells me how the audience at his house is not above half so much as it used to be before the late fire. That Knipp is like to make the best actor that ever come upon the stage she understanding so well: that they are now going to give her 30*l* a year more. That the stage is now by his pains a thousand times better and more glorious than ever heretofore. Now, wax candles, and many of them; then not above three pounds of tallow: now all things civil, no rudeness anywhere; then as in a bear garden: then two or three fiddlers; now nine or ten of the best: then nothing but rushes upon the ground, and everything else mean; now all other wise: then the Queen seldom and the King never would come, now, not the King only for state, but all civil people do think they may come as well as any. He tells me he hath gone several times, eight or ten times, he tells me, hence to Rome, to hear good musique; so much he loves it, though he never did sing or play a note. That he hath endeavored in the late King's time, and in this, to



introduce good musique, but he never could do it, there never having been any musique here better than ballads. And says, Hermit Poore and Chiny Chese\* was all the musique we had; and yet no ordinary fiddlers get so much money as ours do here, which speaks our rudeness still. That he hath gathered our Italians from several courts in Christendome, to come to make a concert which he do give 200*l* a year a-piece to: but sadly paid, and do come in the room of keeping four ridiculous gundilows,† he having got the King to put them away, and lay out money this way; and, indeed, I do commend him for it, for I think it is a very noble undertaking. He do intend to have sometimes of the year these operas to be performed at the two present theatres, since he is defeated in what he intended in Moorefield's on purpose for it; and he tells me plainly that the city audience was as good as the court, but now they are most gone."

Here is a bit of evidence of the time, —the substance of a conversation between an ardent theatre goer and a theatre manager for the King, an exposition of the condition of the playhouse of the time. The houses were no longer strewn with rushes; the people of the poor class no longer ate and drank and made merry in the pit. Considering the standard of wealth of those days here was a state of luxury. The play was above all things.

In the time of the morality, one hundred years before, strolling players were of the most humble class. This also was changed. The actors rose higher and higher and won a place in the society of the rich and cultured.

\* Chevy Chase.

† Gondolas.

Pepys writes: "To the play-house (Davenant's) and there saw 'The Changeling', the first time it hath been acted these twenty years, and it takes exceedingly. Besides, I see the gallants do begin to be tyred with the vanity and pride of the theatre actors, who are indeed grown very proud and rich." Betterton and his wife were looked upon as necessary to any great performance; the arrival of Moone was an important event; and there were many others whose names were in everyone's mouth. Schlegel says: "The age neither felt a true want of poetry, nor had any relish for it: in it they merely wished for a bright and brilliant entertainment. The theatre, which in its former simplicity had attracted the spectators solely by the excellence of the dramatic works and the skill of the actors, was now furnished out with all the appliances with which we are at this day familiar; but what it gained in external decoration, it lost in internal worth." This is true judging from our own point of view; much of the dramatic literature is useless and of no value to us, on account of the unnatural point of view taken by the people and writers of the age of Charles; and it is very likely that much of the acting was strutting and bombast; yet holding it all up there were many skillful writers. Dryden, in whom Schlegel finds no worth, managed to put enough real life and naturalness into the drama to make it acceptable to the audiences of his time; and of interest to readers of our own time; and there were actors of so great skill that they could make something like men out of these romantic heroes. Otherwise there would have been a revulsion against a literature the spirit of which was un-

natural in itself and above all unnatural to the Anglo-Saxon spirit. We may believe the stories told of the wonderful power and skill of Betterton.

Preceding the restoration of the drama there were no scenes until Inigo Jones, returning from his travels in which he had seen and been influenced by the art and customs of other countries began to paint curtains for the stage. Not until long after his time were scenes indispensable to plays. Pepys records, August 15, 1661: "Thence to the Opera, which begins again today with 'The Witts' never yet acted with scenes." It seems, however, that scenes were much in use at this time as the following record made by Pepys in the same month as the first would show. "My wife and I to Drury Lane to the French comedy, which was so ill done, and the scenes and company and everything else so nasty and out of order and poor, that I was sick all the while in my mind to be there." In the preceding time, if the scene were to be changed, a sign was put upon the stage, or one of the actors announced it, and left the rest to imagination of the hearer.

Davenant and Killigrew changed all this. The stage was enlarged and fitted with scenery higher and deeper than ever before. Pepys writes, June 13, 1663: "To the Royal Theatre; here we saw 'The Faithful Sheepeardeesse,' a most simple thing, and yet much thronged, and often shown, but it is only for the scenes' sake, which is very fine indeed, and worth seeing." One year later he chanced to sit by Tom Killigrew at the King's play-house. "He tells that he is setting up a nursery (for actors), that is, he is going to build a house in Moorefields, wherein

he will have the common plays acted. But four operas it shall have in the year, to act six weeks at a time: where we shall have the best scenes and machines, the best musique, and everything as magnificent as is in Christendome; and to that end, hath sent for voices and painters and other persons from Italy." Sir John Evelyn also refers in his diary several times to the grandeur of the scenes of some of the plays at court.

Music came into great importance, not only as a means of amusement between the acts, but in connection with songs that were often sung on the stage and sometimes full opera. The Italians were in demand as masters and teachers and singers. They taught the pretty actresses, and sang in opera to the delight of such musicians as Pepys who plays on the lute, and is very fond of his 'vyall.' The orchestra, of ten or twelve fiddles, sat before and partly under the stage.

One of the introductions of the time was dancing, which Evelyn refers to as taking place between the acts. This was very likely one of the chief charms of the stage for people of every quality, in which the women gained much distinction. It was an evidence of the luxury of the time. Before this time it was impossible, because women did not come on the stage. In January, 1660, Pepys makes the following entry. "To the Theatre wherewasacted "Beggars' Bush", it being very well done; and here the very first time that ever I saw women come on the stage." A year later he makes note of the fact that a woman acted Parthenia, and came afterward on the stage in men's clothes." Some unpolished writers of early England pointed out that the

most disgusting thing in the company of French players was that women acted on the stage. At the very beginning of the diary of our restoration play goer there is the note, "Captain Ferrers took me and Creed to the Cockpit play, the first I have had time to see since my coming from sea, 'The Loyal Subject', where one Kinaston, a boy, acted the Duke's sister (Olympia), but made the loveliest lady that I ever saw in my life." After the play the Duke's sister and another player went to the tavern to drink with them.

In the theatre of Shakspeare, Hamlet, Cleopatra, Ophelia, and the Henrys appeared in the dress of the time with a plume or rosette of some kind to distinguish one from the other. In the time of the restoration, at the beginning the costumes were rich but not of the time represented. Moors, Spaniards, Frenchmen appeared in whatever finery they could get together; all wore silks and satins and ribbons alike. Much complaint was made against the beautiful girls because they would not disguise themselves as old women. This fault seems to have been quickly corrected; for Pepys says of Heraclius, "The garments like Romans very well. But at the beginning, at the drawing up of the curtain, there was the finest scene of the emperor, and his people about him, standing in their fixed and different postures in their Roman habits, above all that I ever saw at any of the theatres."

Here began also the use of stage machinery that has come to so great a perfection in our own theatres, yet which is not an aim in itself now, as it was a few years ago when the so called spectacular performances were much in the fashion for entertainment. Beside the

stage, as the new introductions of music and scenes required, were the dressing rooms, the scene rooms, and the music rooms, all added in the time of Charles. Pepys makes this entry on March, 1666: "After dinner, we walked to the King's playhouse all in dirt, they being altering of the stage to make it wider. But God knows when they will begin to act again; but my business here was to see the inside of the stage and all the tiring-rooms and machines; and, indeed, it was a sight worthy seeing. But to see their clothes and the various sorts, and what a mixture of things there was; here a wooden leg, there a ruff, here a hobby-horse, there a crown, would make a man split himself to see with laughing, and particularly Lacy's wardrobe and Shottrell's. But then, again, to think how fine they show on the stage by candle light, and how poor the things are to look at near at hand, is not pleasant at all. The machines are fine, and the paintings very pretty."

Percy Fitzgerald draws the following picture of the theatre from the plan of the "Red Bull": "Boxes appear to have run around the entire house, even including the side now devoted to the stage. This latter was what its name actually imports, a stage projected well into the hall, a door with curtains, underneath the boxes, leading off to the green-room. The actors were not, therefore, in a picture-frame, as it were, but on a stand in the middle of the audience. Two lamps or branches hung at the back, while five little lamps, each with two flames, were placed on the platform at its edge, doing duty as footlights." From a play-bill of the time this note is taken: "The play will begin at three o'clock exactly. Boxes,



4s.; Pit, 2s. 6d.; Middle Gallery, 1s. 6d.; Upper Gallery, 1s."

What is of greater importance to the literary student is the increase of 'citizens', as Pepys calls them, of the common people in the audience, as may be seen from the entries made in the diary. "Here I was troubled to be seen by four of our office clerks, which sat in the half-crowne box, and I in the 1s. 6d." "The house was full of citizens and so the less pleasant." "Here a mighty company of citizens, 'prentices, and others; and it makes me observe that when I first began to be able to bestow a play on myself, I do not remember that I saw so many by half of the ordinary 'prentices and mean people in the pit at 2s. 6d. apiece as now; I going for several years no higher than 12d., and then the 18d. places, though I strained hard to go when I did." Elsewhere he speaks of the coming of the Duke of Buckingham openly into the pit.

Here the democratic influence begins to be considerable. The author was not so much governed by the influence of the court and sovereign, nor dependant upon them for support. The people were a sufficient audience, and, as a result, in time the author wrote less with the object of pleasing the court than with the object of pleasing the people. He was the better able to write as his own self dictated. It is true that in that time the author depended upon the fashionable coterie,

and could not leave out the court and king; but there began the growth of individualism that flourishes at this end of our own century.

The greatest misfortune that arose from the influence of the king was the immorality of the time and of the drama. King Charles found the playhouse a convenient place to meet the women that pleased his eye; and found in this greater delight than in the literary value of the drama. And the court and nobility, following the example of the sovereign, made the theatre the most corrupt that it has ever been. The ladies put on vizards, or masks, to hide their blushes at the play; and the evil became so destructive that even the king was forced to pass feeble laws against it.

Knowing these things, we are able to judge better of the dramatists of the restoration, than if we looked at them with the associations of our own time. Their skill was ill exercised in creating plays to suit such misguided tastes as the world about them had; but breaking away this crust we find things of solidity and value and very often beauty,—the evidences of a power and skill that could do great things in this time of ours; and which, laboring in the direction of the prevalent literary taste, could produce plays of much greater value than those that now pass before the foot lights of our own theatres.

## DANTE.

BY MARION ARNOLD.

### *Third Part.*



STATUE OF DANTE ON THE PORTICO OF THE UFFIZI.

#### IV—LAUREATION OF DANTE.

O STAR of morning and of liberty,  
O bringer of the light whose splendor  
shines  
Above the darkness of the Apennines,  
Forerunner of the day that is to be,  
The voices of the city and the sea,  
The voices of the mountains and the  
plains  
Repeat thy song, till the familiar lines  
Are foot-paths for the thought of  
Italy. —*Longfellow.*

Dante's death at Ravenna, an exile from his Firenze, was but a new birth in the hearts of his countrymen. In death he was no longer Guelph or Ghibelline; no longer Neri or Bianchi; he had become, as an English writer says, "the Dante of all Italy and of all poetry, representative of his age and of his race—the Dante of the world." The old demarcations were effaced. He had risen far above the narrow-minded policy of Florence. His *Divine Comedy* which "had made heaven and earth co-partners in its toil," was destined to prevail over the wrong-headedness which barred him from his native city. He *did* return in other guise than the humiliating one which she had offered, and claimed "the wreath due to the poet's temples." He came back through his great drama, the exponent of the spirit of the Middle Ages: their religion, politics, philosophy, and their aspirations were embodied in the work; he came the unifier of the national language; and Florence rose up, acknowledged her error, and vied with her sister cities in rendering honor to him whose greatness she realized too late. She, too, would aid in weaving that laurel wreath to which six centuries have added their tribute. She would bring back with solemn ceremony and high honor the dead body of the man whom she had banished, and at whose anger she had scornfully smiled while he in all the bitterness of despair was, calling upon heaven and earth to avenge his wrongs. But Ravenna was



MONUMENT TO DANTE. CHURCH OF SANTA CROCE, FLORENCE.

tenacious of her treasure, and there the ashes of the great poet still repose. Guido da Polenta attested the honor in which he held his illustrious guest, and the deep sorrow he felt at his death by the pomp and magnificence with which he celebrated his obsequies. Guido began the erection of a monument to Dante's memory, but he died before its completion. The work went on under the supervision of Bernardo Bembo. It is a mosque-like structure, richly decorated and contains an effigy of the poet in bas-relief.

On the portico of the Uffizi at Florence are statues of her illustrious sons. As one passes there he may read names that have become household words. The faces have been familiar to us

since school-days. We know the story of Amerigo, and Giotto, and Galileo. A figure stands there of a man unknown, perhaps, to our school-days, but who came to us later, when our hearts, schooled in life's tragedy, could in some measure apprehend the phases of his wonderful life. The emaciated cheeks, the firm-set lips, the stern brow "faded with lean abstinence through many a year,"—all display the character of the man whom we honor as one of the greatest uninspired writers the world has known, one in whom the intellectual, the imaginative, and the moral faculties found their fullness.

In another part of Florence, in the facade of the church of Santa Croce, there is a cenotaph which Lowell calls "ugly even beyond the lot of such." It was executed in 1829 by Stefano Ricci of Arezzo. There are three figures, Italy on one side, and Poesy on the other with Dante in the center.

Throughout all Italy, the traveler will find mementoes of her greatest poet. Here it is the ruin of a castle where he found refuge in his exile; there a rock upon which he sat, or a shady valley where he walked "pale with musing" on his great drama, at another place, in some wild and solitary retreat, a monastery at whose gates he had knocked, or an inscription in some old tower telling us that here was com-

posed no small part of the divine work of Dante Alighieri.

The Divine Comedy began to attract public attention almost immediately after the death of its author. The mystic prophecies, the subtle allegories, the recondite style, the allusions to events then current, all needed the help of commentators. Before the end of the fourteenth century, many comments had appeared. As early as 1350, the Archbishop of Milan selected six of the most learned men in Italy, among whom Petrarch is supposed to have been included, to write an extended commentary. In 1373, Boccaccio was appointed first professor of a chair of the Divine Comedy established at Florence for the purpose of explaining and interpreting a work which called forth the most diverse opinions. He delivered many lectures, and wrote a commentary, which, however, extends only to the seventeenth canto of the *Inferno*. Boccaccio died in 1375, and among the names of his successors we find Antonio Piovano and Filippo Villani. Shortly before the death of Boccaccio, Bologna founded a chair of the Divine Comedy, and Benvenuto da Imola was appointed to the office of instructor, which he held for ten years. Pisa, Venice, and Milan soon followed the example of Florence and Bologna. Each succeeding century has given a commentator *par excellence*, besides many of lesser note. The fifteenth century gave Landino, the sixteenth, Vellutello, the seventeenth, Venturi, and the eighteenth, Lombardi. In our own times are the illustrious names of Cary, Wright and Longfellow and a host of others. Boyd was the first to display in an English setting the brilliant jewels of this triple casket. The comment

of Maria Francesca Rossetti is undoubtedly the best which has been written in English. It is the outcome of reverential study, and a hereditary appreciation and love for her subject. Her book will prove an invaluable source of help to all Dantophilists. She calls her work "A Shadow of Dante," and says in the preface: "Any acquaintance with a work so sublime is better than none. A shadow may win the gaze of some who never looked upon the substance, never tasted the entrancement of this Poet's music, never entered into the depths of this Philosopher's genius." However shadowy the work may have appeared to the gifted authoress, we shall all find it a very tangible and substantial aid in our study of Dante.

Cary's translation, which was finished in 1814, is remarkable for its accuracy and force. It is accompanied with copious annotations which are stamped all through with the characteristics of a sincere, earnest and unprejudiced seeker after truth. His translation has been used in the preparation of this article.

In Longfellow, the gentle singer, unto whose youth the "Being Beautiful" was given, "more than all things else to love me," was found a translator who could enter into the spirit of the author of the *Vita Nuova*. His translation, though perhaps less forceful than Cary's, is admirable for its extreme beauty and delicacy. Lowell, whose essays, as he himself tells us, is the outcome of twenty years of assiduous study, has woven a precious leaf into Dante's laurel crown: "Almost all other poets have their season, but Dante penetrates to the moral core of those who fairly come within his

sphere, and possesses them wholly. His readers turn to students, his students, zealots, and what was a taste becomes a religion. The homeless exile finds a home in thousands of grateful hearts."

The universal admiration of his great poem, and the reverential enthusiasm of his readers are the answer to that prayer which Dante breathed in Paradise:



DANTE AND BEATRICE STATUE NEAR LAKE COMO.

"O somma Luce!—  
O light supreme,  
Yield me again some little particle  
Of what thou then appearedst,—give  
my tongue  
Power but to leave one sparkle of Thy  
glory  
Unto the race to come."\*

\* *Paradiso XXXIII.*

V.—BEATRICE.

"O Beatrice! whose sweet limbs the  
sod  
So long hath pressed, and the cold marble  
stone,  
Thou sole pure seraph of my earliest  
love,  
Love so ineffable, and so alone,  
That naught on earth could more my  
bosom move,  
And meeting thee in heaven was but to  
meet

That without which my soul, like the  
arkless dove

Had wandered still in  
search of, nor her feet  
Relieved her wing till  
found; without thy  
light

My paradise had been in-  
complete.

Since my tenth sun gave  
summer to my sight  
Thou wert my life the es-  
sence of my thought,  
Loved ere I knew the  
name of love, and  
bright

Still in these dim old eyes,  
now overwrought

With the world's war and  
years, and banish-  
ment,

And tears for thee, by  
other woes untaught."

—*Lord Byron's "Prophecy  
of Dante."*

Another May in the city  
of Florence. Ten years  
have come and gone since  
that morning on which the  
name of Durant was in-  
scribed on the records of  
San Giovanni. Again the happy Flor-  
entines are dancing the Maytime in.  
Today the hearts of the children are  
turned to the hospitable home of good  
Folco Portinari. When they have  
danced and sung themselves tired  
through the narrow streets, they will  
assemble there for rest and refreshment



and further merry-making. Here they come, green-garlanded, down the street; chains of daisies, white with crimson-tipped petals, bind willing captives; and louder is the laughter and sweeter the song as they approach the palace of Folco Portinari. On that eventful day, young Dante for the first time saw Beatrice Portinari, the daughter of his host. She was but nine years old, and her influence gave shape and color to all his future life. The boy-poet dipped his pen in love and wrote into the pages of the *Vita Nuova* his own fervid soul, describing with minute exactness the impressions relative to his early love. He recounts their first meeting: "She appeared to me clothed in a most noble color, a subdued and goodly crimson, girdled and adorned in such wise as was becoming to her most youthful age.....And albeit her image, which abode with me continually, were the triumphant strength of love to sway me; yet it was of so exceeding noble virtue, that at no time did it suffer Love to rule me without the faithful counsel of Reason in those things wherein 'such counsel was useful to be heard."

There is no evidence that Dante ever sought Beatrice in marriage. Indeed, many have supposed that she had no existence save in the imagination of the poet, that she is simply an allegorical being. Rev. Bernard O'Reilly adopts this view in his "Mirror of True Womanhood," where he says: "The conception of the great Florentine poet, where his political and personal passions do not cloud his judgment, embitter his heart and poison his pen,—is that of Religion (or Revealed Truth), under the form of perfectly womanly grace and supernatural virtue, saving

man from himself in youth, and guiding him step by step to the highest excellence and felicity. The Catholic religion in his mind,—is the true Beatrice (Latin, *Beatrix* 'bestower of bliss'), the guide, the enlightener, the loving, devoted friend and companion, who never quits the side of the faithful man till she has led him to that 'second home' on high where God, who is both Love and Truth, takes the pilgrim to his own bosom,—the only home worthy of the children of God."

It is true that in her idealization and transformation the poet has invested Beatrice with allegorical attributes. Boccaccio and the majority of commentators agree that she had a real existence; but the question how real that existence was in regard to Dante will never be answered satisfactorily. However, we must always remember that Beatrice typifies Divine Science, Religion, or Revelation. To correctly interpret the *Vita Nuova* or the *Divine Comedy*, one must come to their reading with dispositions akin to those with which he would read certain scriptural allegories.

The prose of the *Vita Nuova* is intermingled with poetry, and although it has an air of fiction and is somewhat mystical, it contains some particulars which bear a marked opposition to the prevailing tone of the work. The death of Folco Portinari is touchingly recorded, but the marriage of Beatrice is not mentioned. From a clause in her father's will, it is learned that she was affianced at a very early age to Simon di Bardi to whom she was married in her twentieth year. Dante's prophetic vision of her death-chamber has been made the subject of a picture by Dante Gabriel Rossetti. Beatrice died in

1290. Dante thus records that event : "The Lord of this most gracious creature, that is the Lord of Justice called this noble being to the glorious life under the banner of that blessed Queen Mary whose name was in the greatest reverence in the words of this blessed Beatrice."\*

And may it please him who is the Lord of courtesy, that my soul may go to behold the glory of its lady, that is the blessed Beatrice who looks upon the face of Him who is glorified throughout all ages. LAUS DEO."\*

The time to speak of her more worthily was come, when, after the



DANTE'S DREAM.—Rossetti.

He ends the *Vita Nuova* with a renewal of all his declarations of unchangeable fidelity to his First beloved : "There appeared to me a wonderful vision in which I saw things that made me resolve to say naught else of this beautified one until I could treat of her more worthily. And in order to come to this, I study as much as is in my power, as she knows in truth. So that if it be the pleasure of Him by whom all things live, that my life shall be spared somewhat longer, I hope to say of her what has never been said of any.

\* *Vita Nuova* XXIX.

gloomy round of Hell and the steep ascents of Purgatory, Dante beheld in the Terrestrial Paradise the child whom he first saw habited in crimson, now a woman and "robed in hue of living flame." Dante, proceeding on his way with Virgil and Statius, beholds the marvelous procession of the Church Militant, a white-robed train of patriarchs, prophets, and personifications of sacred and scriptural beings. A clap of thunder gives the signal for a halt, and one of the elders, Solomon, sings thrice : "Come, Spouse, from Li-

\* *Vita Nuova* XLIII.

banus!" Then is described the approach of Beatrice. This and the following canto are among the most beautiful in the Divine Comedy. The verses are tremulous with the weight of tears which glisten like jewel-points through all the lines:

"At the voice  
Authoritative of that elder, sprang  
A hundred ministers and messengers  
Of life eternal. 'Blessed thou, who  
comest!'  
And 'Oh,' they cried, 'from full hands  
scatter ye  
Unwithering lilies;' and, so saying,  
cast  
Flowers overhead and around them on  
all sides.  
I have beheld, ere now, at break of day,  
The eastern clime all roseate, and the  
sky  
Opposed, one deep and beautiful se-  
rene;  
And the sun's face so shaded, and with  
mists  
Attemper'd, at his rising, that the eye  
Long while endured the sight: thus in  
a cloud  
Of flowers, that from those hands an-  
gelic rose,  
And down within and outside of the  
car  
Fell showering, in white veil with olive  
wreathed,  
A virgin in my view appear'd, beneath  
Green mantle, robed in hue of living  
flame:  
And o'er my spirit, that so long a time  
Had from her presence felt no shudder-  
ing dread,  
Albeit mine eyes discern'd her not,  
there moved  
A hidden virtue from her, at whose  
touch  
The power of ancient love was strong  
within me.  
No sooner on my vision streaming,  
smote  
The heavenly influence, which, years  
past, and e'en  
In childhood, thrill'd me, than toward  
Virgil I

Turned me to leftward; panting, like a  
babe,  
That flees for refuge to its mother's  
breast,  
If aught have terrified or work'd him  
woe:  
And would have cried; There is no  
dram of blood,  
That doth not quiver in me. The old  
flame  
Throws out clear tokens of reviving  
fire"\*

But Virgil had departed. Reason had yielded to Revelation. Dante's last vision of Beatrice had been in the prophetic dream of her death-chamber; she now appears to him in all the glory of her "second age," olive-wreathed, invested with celestial grace and beauty, but with veiled countenance. She rebukes the poet for the errors into which he had fallen, addressing her words to those "bright semblances" who had scattered the lilies in handfuls. Considered in its true allegorical sense, the reproof of Beatrice is fraught with meaning. Religion rebukes the erring one for his lack of perseverance, for his ill correspondence with graces bestowed. When the love of God and of Religion is not sufficiently strong within his hardened heart to turn him from his evil course, then must he "view the children of perdition." The fear of hell may do what the sinner wills not that Divine grace should accomplish in his soul. He must be saved at any cost. Attrition will suffice when perfect contrition is wanting. And yet,

"It were a breaking of God's high  
decree,  
If Lethe should be passed, and such  
food tasted,  
Without the cost of some repentant  
tear;"

\* Purgatorio XXX.

so Beatrice continues her reproof. Dante confesses his guilt, and overcome with remorse falls overpowered on the ground. When his strength returns, he is drawn by Matilda through the waters of Lethe. The past is forgotten now, and all stain of sin has been cleansed away. The soul is now ready to begin its flight towards the highest perfection. At length, through the intercession of the three virgins who typify the theological virtues, Beatrice reveals her face beaming with transcendent beauty. She then admonishes the poet to bear faithful testimony to all things which he shall see. Dante is lifted from the Terrestrial Paradise, and through the successive heavens by a fixed gaze into the eyes of Beatrice, those stars which had guided and upheld him in his youth:

"I showed  
My youthful eyes, and led him by their  
light  
In upward walking."\*

At each successive ascent, the happiness of the blessed increases, and this is symbolized in the increasing beauty of her smile. The enraptured poet exclaims:

"Mine eyes with such an eager coveting  
Were bent to rid them of their ten  
years' thirst,  
No other sense was waking."

The virgins who accompany Beatrice, warn Dante not to gaze too fixedly upon her. From this allegory, Vellutello draws a useful lesson which has been thus translated: "The understanding is sometimes so intently engaged in contemplating the light of divine truth in the Scriptures, that it becomes dazzled, and is made less capable of attaining such knowledge, than

if it had sought after it with greater moderation."

In the *Convito* there is a passage which explains this magnetic influence of the eyes of Beatrice. Speaking of Theology or Divine Science, Dante says: "In her face appear things which tell of the pleasure of Paradise, where this appears is in her eyes and her smile."\*

The transformation of Beatrice goes on until in the Empyrean, Dante is permitted to gaze upon her consummated beauty. She then leaves him and returns to her throne. No further need of the guiding and sustaining influence of Religion. Time and space are no more; the ability to sin is no more; the soul has reached the motionless Empyrean; its only occupation now is the contemplation of the Eternal Essence. It has at last attained to its heavenly home and rest in the bosom of God.

Dante on turning to where Beatrice stood beholds St. Bernard:

"And 'whither is she vanished?'  
straight I asked.  
'By Beatrice summoned,' he replied,  
'I come to aid thy wish. Looking aloft  
To the third circle from the highest,  
there  
Behold her on the throne, wherein her  
merit  
Hath placed her.' Answering not,  
mine eyes I raised  
And saw her where aloof she sat, her  
brow  
A wreath reflecting of eternal beams."

The poet then voices a petition to Beatrice,

"And she, so distant, as appear'd,  
look'd down  
And smiled, then toward the eternal  
fountain turned."†

\* *Purgatorio XXX.* *Purgatorio XXXII.*

\* *Convito III.*  
† *Paradiso XXXI.*

[TO BE CONTINUED.]

## EDUCATION.

### NATURE STUDY.

BY B. ELLEN BURKE.

#### *Part II.*

NATURE study precedes literature and literature precedes the alphabet. This does not imply forcing children, on the contrary, they should be led to examine the things nearest them; taught to love the rocks and rills and nature-book of home. The woods and lakes have messages for every ear, the mountains towering upward in grandeur and power, tell a hopeful story to the patient readers, the prairies attract another group of learners and old ocean's songs are never hushed.

Childhood differs as manhood differs. The majority of children like animal life better than plant life. The cat is dearer to the little ones than the most beautiful flower, or the stateliest tree, or the brightest star.

We should endeavor to keep ever in mind the fact that when dealing with children we are dealing with raw material, not the finished product, and in the nature work we should seek to present first that form of nature that appeals directly to childhood. Following this plan our first lessons would be on the cat, dog, hen, and other animals with which children are familiar.

However, for the present, we shall put aside animal life and consider plant.

Our reasons for this change will appear later.

One or two common plants growing in the school room will aid the teacher in her beginning work. Many varieties in the school room are not necessary and may be hurtful.

The pea, bean, corn, nasturtion, or any large-seeded plant is the best one for the school-garden. Let the children do the planting, watering, watching, and reporting. As soon as the tiny plant begins to appear have them tell about its changes and report about other similar plants found growing out-of-doors. Be careful of too much direction. You want the *child* to *observe*; you want to cultivate *his* sense-powers and *his* language, not yours.

They are now learning that the plant needs air, moisture, light and nourishment. It helps a child to feel that even the life of a plant is dependent somewhat upon him for its existence, as is the plant in the window-garden. The child is pleased to do for his bean-stalk or pea-vine, without ever a thought of what the bean or pea may do for him in return. All child-nature is not selfish-nature; only the selfish old

child reads such a conclusion into childhood.

Watching the few plants in the school garden and using them as inspiration lessons for a study of the many plants outside, the following results, and more, will be obtained.

#### I.

1. Plants differ in size, color, form, odor and use.

2. Resemblances and differences of leaves, flowers and fruit.

3. How leaves grow.

4. Where buds are found.

5. Shape of buds, how protected in winter, etc.

6. How color changes from the green-yellow of early spring to the yellow green of summer and to the rich colors of autumn.

#### II.

Relation of parts of plant, as :

1. Parts of leaf to each other, to whole plant.

2. One part of flower protection for other parts, etc.

3. Use of thorns, prickles and other seemingly annoying parts of plants. (Most beautiful lesson.)

4. How the seeds are protected by hard outer coatings, pulpy masses, and in various ways.

5. Use of color.

We should never omit the lesson of beauty, the tender lesson of God's love as shown in the beauties of nature.

Alice Cary says :

"We tread among the speckled flowers,  
And hardly seem to know  
That God has made them beautiful  
Because He loves so."

#### III.

Relation of plant life to animal life.

1. The group of lessons on plants as food is most interesting. Teacher must

guard against making lessons too long and thus taking time from other subjects.

Robinson Crusoe's experience in finding food plants and in caring for them will please the children. Have children report about food plants of the neighborhood, parts of plants used for food, how used, etc.

2. Plants for clothing.

3. Plants for shelter, as for houses of different kinds.

4. Plants for medicine.

5. Plants seemingly for ornament, etc.

A noted writer once gave as a definition for a weed, "A plant of whose use we were ignorant." It is well to train children to have a certain respect for the most common and even troublesome weed because God created it for some purpose.

This work or study is not botany: the facts learned may be of some benefit in the study of botany when the pupil is older, but the work itself is of benefit *now* to the young child. As was said in a former article, every new thing the child discovers, new form of beauty, new law of growth, new use, increases his sympathy with the world, enhances his love for the Creator who made the world, and cultivates the prayer of adoration and thanksgiving. Better be blind than see only evil, is true from the cradle to the grave, and almost as full of wisdom is the negative statement, better be blind than not see good.

We should aim to have the children get all the good possible out of each and every lesson. Language is cultivated, memory strengthened, imagination quickened, reasoning power awakened and love for God increased. If the

child's mind is directed toward the world in all its beauty, grandeur and usefulness, his emotional nature played upon, his sympathies aroused, and his heart and mind not directed toward God, the Creator of nature, the danger is great that evil will result instead of good.

Another step which is considered, as has been mentioned but not dwelt upon until later, is the study of flowers and fruits. Here again the child may be injured if analysis is the first work. Let him drink in the beauty as a whole, tell what he likes about the flower or fruit, where he has seen others like it, or others of about the same color, size, shape, etc. What has he ever heard or read about this flower or this fruit? The common apple will suggest the story of "William Tell," something from Helen Hunt Jackson's "September," some picture, etc. A lesson on the "poppy" will prepare the children for Helen Hunt Jackson's poem, "Poppies on the Wheat," and the little ones will smile with the author as in imagination they see great wheat fields, green growing grain and the "fiery torchmen" running to and fro. The "poppy" lesson will suggest, also, the beautiful legend of once when the dear Christ-child cut his foot and the Mother ran through the fields seeking a simple herb which she knew was good for wounds. In her haste one of her sandals fell from her foot and she would not wait to replace it. Soon the rough stones and the stubbles wounded her foot so that drops of blood crimsoned the earth wherever her foot touched it.

After she had secured the herb for which she was searching and had bound it on the foot of the Child, she looked back over the field she had just traversed and what was her surprise to see large poppies here and there in

places where she had never before seen flowers. "See," she said to the Christ-child, "See all the poppies! I never before saw poppies growing in these fields! What does it mean?" And the Child looking down at the wounded foot of the Mother knew what it meant, knew that every poppy meant holy Mother-love, and Christ-love even to suffering all that human heart could endure.

Literature and art furnish us many beautiful stories that should be correlated with the nature work. "Morning-Glory," "The Gift of Grapes," "September," and several others by Helen Hunt Jackson, are suitable for different seasons and different grades. Bryant, Wordsworth, Longfellow, Whittier and others, read many thoughts from the books of flowers, fruits and fields, thoughts that will make the lives of the little ones better by making them know that others saw what they see and that others loved what they love.

In the fourth year in school, and in some cases earlier, the children's attention should be directed to the symbolism in art of the rose, the lily, the palm, the shamrock, the grapes and other flowers and fruits. Here again nature study is correlated with much of the other work of the school room. The lives of the saints are so closely connected with literature, art, and one phase of nature study, that the lessons naturally become continuous. The one gains strength, beauty, and clearness from the other.

We are ennobled by the thought we wish to put into the minds of the little ones that God made this beautiful world and tells us such beautiful stories in a wonderful way, and that we must try to recall those stories, learn those lessons, and in return strive to do His will.

## EARLY EDUCATIONAL LIFE IN MIDDLE GEORGIA.

BY RICHARD MALCOLM JOHNSTON, LL. D

### *Part VII.*

#### SUNDAY MEETING DAYS.

The longer a man reflects upon it the more just and reasonable seems the remark of a great divine (Dr. Chalmers, if rightly remembered), that the vices springing out of a single campaign of a great army are more numerous than those from all other sources during a whole generation. In the beginning of war prayerful persons, including many who are not so, become more instant and earnest in invocations to the Deity to forefend or to shorten and mitigate apprehended disasters. As the struggle goes on and becomes intensified with suffering of various sorts, those least steadfast begin to suspect that Heaven either hears not or regards not their beseechings; and so the temptation is either to doubt the existence of any Almighty Power that takes cognizance of human affairs, or to regard it as hostile or at least indifferent. And so in time, growing desperate, they become prone to indulgence of natural evil proclivities. Such is the case after long-continued devouring pestilences. Witness the plague in Florence in the period from 1328 out of whose desolation Boccaccio picked materials for the Decamerone. The war of Independence ended in the attainment of that for which it was waged, but it led to much license in moral conduct and indifference to religious obligations throughout the whole country. The duello for a time was frequent, as well on Boston Common as at Bladensburg and grounds farther south. Trust in an Almighty Being and Its merciful heed to continued humble supplication yet remained among women, but men in general in this region, so distant from enlightened centers, were sadly indifferent in the matter of religious opinions and practices. In this state of things rose a set of young men, sons of devout women, whose mission, despite some extravagances natural to existing con-

ditions, wrought speedy salutary changes.

One thing that made the endeavors of those uncultured clergymen more efficacious was the partisan zeal with which they combated in support of their several forms of religious faith and dogma. In the absence of those of the Church of England,\* Baptists and Methodists strenuously sought to establish each their own, the former wholly independent of the mother church, the other at first claiming to be a society within its fold instituted for the purpose of developing a more fervent devoutness than that which had seemed to become habitual not only among the laity but the priesthood. The Methodists at that time, following the example and the words of Wesley, claimed to be not a church, but a society in the old church. The disputations between the two denominations were often quite acrimonious; occasionally, when conducted by men of unusually limited education and understanding, quite ridiculous. Yet among the

\* Hostility to the British Government naturally involved the like to the Established Church. Of the few clergymen within the Province, supported as they had been by the Society for Propagating the Gospel in Foreign Parts, some withdrew. In the convention of February, 1777, wherein the first constitution of the State of Georgia was ratified, one of the articles made clergymen ineligible to the legislature, another changed the names of the old parishes. The following is taken from Stevens's History of Georgia, Vol. II, p. 299: "The old parish of Christ Church, in which was Savannah, and a part of the parish of St. Philip were set off as a new county and called Chatham, in honor of the elder Pitt, the venerable Earl of Chatham. The parishes of St. David and St. Patrick were created into one county and called Glynn, after the eminent counselor of that name. The parishes of St. Matthew and the upper part of St. Philip were to be known by the name of Effingham, after Lord Effingham, who had refused to employ his sword against the Americans, and resigned the colonelcy of the Twenty-second Regiment rather than serve with it in the war of the Revolution. To the parish of St. Paul, in which Augusta was situated, was given the name of Richmond, in honor of the Duke of Richmond, who had boldly advocated the cause of America in the House of Lords. The parish of St. George was named Burke, after that great commoner and wise statesman. The parishes of St. John, St. Andrew, and St. James were to form one county, under the name of Liberty, a distinction awarded to the parish of St. John for its early and steady devotion to the cause of freedom. The parishes of St. Thomas and St. Mary were to constitute another county, by the name of Camden, after the distinguished lord chancellor of England and firm friend of America.

\* From the report of the Commissioner of Education, United States Bureau of Education.



leaders were a few men of large abilities, as Lovick Pierce, Hope Hull, and Bishop Andrew of the Methodists, and Jesse Mercer and the Marshalls among the Baptists. In these disputations, wherein examples of pious living were necessary to the most earnest and eloquent argumentation each must so ordinate its discipline as to advance its claim to be fashioned by that set up by the disciples of our Lord. They thus became, as it were, rivals in denouncing certain habits and customs which of old time were regarded, if not entirely innocent, at least venial. But now such as dancing, card playing, horse racing, even moderate use of what they called "cuss words" were branded as moral sins, whose last end was subjection to endless fire and brimstone.

In none of this warfare was a spirit of cant. Clergymen of both parties were men who, of whatever degree of fitness for public preaching, led upright lives, earnestly desiring the weal of others and honestly believing their teachings to be in accord with the will and the instructions of the Master whom they strove to serve with all their heart. From such endeavors, helped on by such examples, blessing must always come. They served at least to moderate excesses, and, what was more, to crush out the infidelity which, among other misfortunes, the war had produced. In that later generation, if any at all, might be counted on one's fingers the number of those who did not believe in God and the incarnation of Christ.

Public religious services were held only once a month, on a stated Sunday, prefatory to which, on the day previous, church members were expected to meet their pastor at the church. After a sermon he descended from the pulpit, took a chair at its base, and, not as pastor but as presiding officer (styled moderator) of the monthly conference, called the members to order for the transaction of business. This consisted mainly in the hearing and settling of misunderstandings between individuals of the congregation, reception of new members, examination of charges against delinquents, expulsions when found guilty of conduct unchristian or otherwise violative of denominational rules. These were Baptists, who in rural districts far outnumbered the Methodists, although

the latter had corresponding advantages in villages.

It was curious the variety of issues that were discussed in this Saturday conference. The denomination believed literally in the injunction against Christians going to law with one another for the settlement of business disputes, and while they did not inquire officially or interfere in those in families, yet they did not hesitate to act upon them when brought to their notice by an individual party. Even a husband or a wife was liable to be summoned, provided (otherwise not) they were both church members. Every separate congregation was an entirely independent body, and democratic in its constitution. The pastor had no power except as presiding officer. Questions were decided by vote of the male members, which in some cases, particularly in the admission of new members, must be unanimous. In cases more than ordinarily difficult of settlement, invitations were extended to other congregations to send delegates to assist in the discussion, but these were advisory only and not allowed to vote. In one of the old counties was a case of this kind, where the preliminary issue was whether a witness who was not a church member, however credible and otherwise competent, should be allowed to testify for or against one who was. After repeated meetings of conference, some of which were extended to four or five hours, and assisted by delegates from sister churches, it was decided in the negative. The main issue was between a mother-in-law and a daughter-in-law. Another was of an old husband, for many years a leading member, who instituted a charge of disobedience against his old wife because, contrary to the express injunctions of the Apostle Paul upon all wives, she had flatly refused at his orders to break away from the home whereat they had lived in reasonable contentment for fifty years and follow after him, who had lately taken up the resolve to move into another county. The issue, through management of the most thoughtful among the members, was not allowed to come to trial, the complainant being dissuaded from his unreasonable demands.

Singular as this court was, sometimes rather laughable for the eccentricities in

both trials and judgments, it settled many disputes that otherwise might have been prolonged and ended in unhappy results. It served to make parties to business transactions more fair and circumspect, and it further served to render less wide open (occasionally to shut) the mouths of the gossip and the busybody. Young members, who were in attendance because, rather than for better reasons, they were obliged to be at roll call or tender a satisfactory excuse a month hence, used to have their patience sorely tried at what to them seemed useless discussions, which their elders thought well often to prolong until the fast-descending sun gave warning that dusk was near at hand. Some of the women, young and old, although without vote or speech unless when called upon to defend themselves or testify for others, rather liked them, as it was the only opportunity extended to them of listening to speechifying of other sort than a sermon.

But Sundays! Few scenes were more interesting than gatherings on Sunday meeting days. Persons dwelling within a circle of six and seven miles' radius were sure to attend unless prevented by providential or other insurmountable hindrances — men, women, children, nursing babies, all. The few who owned family carriages put their wives and youngest children in them; the same with gigs and other humble vehicles drawn by one horse. Fathers and grown-up sons and daughters traveled on horseback. Those without any of these went on foot. But this was almost never. Carriage horses, gig horses, saddle horses, plow horses, mares with young colts, and mules bore the throngs along the highways, whose clouds of red dust in summer time busied fans all the day and brushes for many minutes after the return home. Almost none would have been content to be left out of these monthly processions. Even the colts and mules exhibited much interest, the former in dashing along in all conjunctions with the grown-up horses, while their dams kept up unrelenting whickers in apprehension of harm to their reckless coursings, and in occasional answering to the call, giving signs of wishing to take brief luncheons, and then, finding things not ready, dashing off again, never with idea as to whither their legs

would take them; and the mules, eternally braying, their sorrowful complainings sounding as if they were inquiring what was the purpose of all this ado, and what, if anything, was to come of it. It was a sight to move a good man's heart to see the shifts that the humblest had to make to avoid being cut out of enjoyment of the sweets of this, which, no matter of what color the others, was a white day in the month. Good women, of whatever degree of property, would have felt keenly the hardship of compulsory detention at home by young children or other hindrances. Often a family of several made the trip in this wise: On the back of a mare, followed by her colt, rode the head of the family; on the pommel of the saddle, his hands holding to the mane, rode the youngest but one; behind, on the saddle blanket, rode the next older. On another mare, accompanied by her offspring, sat the wife; alternately on her knee and her arm was the latest born, and behind was the oldest of the four, boy or girl, as (in the language of the law) the case might be. Bound to get to meeting somehow, they were thankful for this in absence of more convenient and showy conveyance. No housewife was without one nice gown and fit accompaniments for the occasion. Perhaps a majority owned at least one black silk, whose service was extended through many seasons. This "Sunday frock," no sooner had the wearer returned home, was removed, carefully dusted, scrupulously folded, and tenderly laid in a chest, wherein, from time to time, were sprinkled fresh layers of rose petals, leaves of apple, thyme, and lavender. Its companions were a glistening pair of prunellas, wrapped in soft paper, the long white embroidered cape, a tortoise-shell comb, elaborately hemstitched handkerchiefs, starched petticoats, "bought" stockings, gloves, and ribbons. On a shelf, high above, a bandbox held the leghorn bonnet or green calash, resting upon which was a fan made from a turkey tail or two wings of the white heron. There these dwelt in silence until the next meeting day in course.

Arrived at the meetinghouse, with its oak grove of several acres spotted with horse blocks for convenience of feminine equestrians, all alighted, fastened their beasts, and then in twos or more made for the

spring at the foot of the hill. By the time of returning, the preacher entered the house followed by the others. On one side of the long, broad middle aisle, to which two others somewhat narrower ran parallel, sat the women, the men on the other. Very young boy children were allowed to sit with their mothers for the sake of more efficient care of them when overtaken by somnolence during the invariably long sermon. Nursing children were usually kept by their nurses outside in the shadow of the trees, but were brought in without hesitation to their mothers when in need of nourishment. The cry of one of them in church occasioned no surprise and little discomfort; as it was only a brief while till the mother rose, or the listening nurse came in and took it away.

The congregation diminished in devotional feeling with the increase of distance from the pulpit. If the younger and more volatile was a boy, the more he was apt to make for a back seat, unless forewarned against it by parents. There they could ogle their sweethearts, take naps in less notice, and in waking moments seek immortality, at least for the initials of their names, by cutting them on the benches. Singing was always by the congregation, the clergyman lining the hymns. Indistinctness of hearing the words made little impediment to the heartiness with which they were sung. Of singing that inspired the heart, it is not often that one was sounded more genuinely sweet and musical than this. Enjoyment was so heartfelt that more often than otherwise the two concluding lines of the last stanza were repeated. One who has long survived such scenes recalls them with much fondness; sights and sounds, gentle waving of fans and handkerchiefs, humble, fervent prayers, sermons long, yet burning with unction, songs in multitudinous chorus of spirit and understanding, among smells wafted from simply perfumed vestments all whose exquisite sweetness, seemingly a part of the worship of the Almighty, passed with his youth to return no more.

It is no less than wonder to recall the benign results of these meetings conducted by unlettered men, most of them planters. Some of these, although not scholarly, were of excellent understanding. Because of this, and their good reputation and influence,

they were chosen by their denominations, and the choice was ratified, inasmuch that almost always without exception the leaders fully trusted that the "calls" which they claimed to have gotten from divine sources were sent. Yet occasionally was a curious specimen, so much so as left many to suspect that those calls to which they responded so promptly were intended for somebody else. Those men could manage to string along scripture texts and common platitudes through an hour, and an hour and a quarter, and then backdown with apparent regret that their voices and physical strength and the attention of their hearers forbade further elaboration of the heavenly delightful theme. Some of such men, to the last degree upright in character and blameless in deportment, wholly unconscious of their unfitness for expounding the Holy Scriptures, held on through periods of thirty, forty, fifty years, delivering about the same sermon on texts extending from the beginning of Genesis to the end of Revelations. In those periods thousands on thousands were brought into the Church, to live thereafter lives as free from reproach as could be found anywhere. Every congregation of course had its own pastor, who generally served as many as four, giving to each one Sunday and the foregoing Saturday. The pecuniary compensation paid for such service was surprisingly small. Sometimes the clergymen were possessed of more means, as they were more intelligent than their flocks. Such men expected little if any compensation, and no assessment was had in any case; members when contributing at all doing so according to their several degrees of liberality and sense of proper obligation. The lesser lights who had no stated engagements, at intervals, when the work on their little farms did not overpress, took their jades from the plow, and, sending to the denominational weekly paper lists of appointments, were wont to sally forth on a fortnight's missionary tour, taking in besides meetinghouses a few of those prominent brethren along the way. During this journey, in which they never would have been allowed to pay out a cent if they had had one in their pockets on leaving home, small sums at each meeting were silently made up, garments newly made of domestic produce and manufacture, amount-

ing to full suits, were bestowed by good women, their beasts got shoeing and were well fed and cared for generally, and both were happy and thankful when, with their several accretions of fat and sleek, they got back home again.

Yet, however interesting these public exercises were to most of the congregation, with the younger sort they did not equal the scenes to take place when they were over and the congregation dismissed. It was many minutes before began dispersion. Men, more especially women, who dwelt so far apart as to meet only on these occasions, lingered to shake hands, ask and answer questions about family and neighborhood happenings, exchange congratulations of babies' looks, commendations of their behavior during the services, or excuses and apologies when it had not been of the best. Yet beyond these were the opportunities, the very best of all, for courtships. Rapid and animated were the rivalries among young men and boys to become escorts of girls on the return. Permission if not granted before was quickly begged at the door. Seldom a girl rode back with her father or mother or brother. Another, a declared beau, or not, went for her and his own nags, with which, meeting her at one of the horse blocks, seating her, and mounting his own, together they started on the ride to her home, he always on the left, she on the right. The gait at which travel was made depended in some measure on the interest she felt in his society. They looked their best and had on their best things. It would have been gross neglect of hospitable duty on reaching her home not to invite the escort to alight and remain for dinner. It is probable that a majority of marriage engagements in rural regions three-quarters of a century ago dated from those horesback rides in couples on Sunday meeting days. In such courtships, ardent as brief, brief as ardent, lovers had the advantage which some critics ascribe to Romeo in his suit to Juliet in that the latter was not his first love. The argument is that the conquest of Juliet so quickly after first sight and approach might have subtracted from our respect for her delicacy in being too easily won. To prevent this Shakespeare gave to Romeo an experience which was of infinite

service in his present suit; this was to make him in love first with Rosaline, in pursuit of whom he had learned what of courtly words and manners do not suit, and striven to acquire those that do. After Rosaline was lost he knew better, than without her help he would have known, how to woo the daughter of Capulet.

Whatever was of importance in such preliminaries, an old-time Georgia boy not more than one in a hundred times was without them. At 13 or 14, sometimes less, he imagined himself in love, and it was nearly always with a female already marriagable. As he grew older, and at a rate whose slowness was disgusting to himself, his aspirations became more reasonable, and he studied carefully how to talk and behave, when in fit season he became a lover in earnest. Along highways leading between those country meetinghouses and the homes of marriagable girls, lovers through several generations of long ago told their passion and pleaded their pleas. Their language was not gotten from Shakespeare and Spenser, with whom they had not made acquaintance, but many a tender morsel from the Mysteries of Udolpho and Children of the Abbey was rolled under and from the tongue. Those to whom they were addressed listened with smiles, never with chiding, and not often with answer in kindred phrase. If this did not win in one case it was sure, unless too oddly and inaptly mixed, to win somewhere else. Ludicrous to the last degree as some of these courtships were, they abounded not less in heartiness; and whatever the results were to be, prompt were the announcements. Such things as unnecessary delays suited no occasion, either in business engrossments or in romance.

Among a people whose educational opportunities and the periods of using them were within such narrow limitations early marriages must prevail. Two or three years' schooling, strung along as it usually was in several installments through five and six, was, in general, the limit. After this boys of 17 and 18 and girls of 14 and 15 went to steady work on their several lines. By the time the former reached legal majority they were either married, or, as was generally decided, they ought to be before very long. By this time, often two or three years before,

that matter, provided parents assented, had been settled. Indeed, silent understandings to mate were often had during school time between lads of 15 and lasses a little younger. Every boy and girl within a narrow circle knew every girl and boy therein, and none besides, and so their mating, like birds in the wood, began with attainment of puberty; and all, of whatever property condition, must have public solemnization. None other than runaway matches took place at other hour than candlelight. Cards of invitation were never or rarely ever issued. When the date was agreed upon (almost always a Tuesday or a Thursday), it became known to everybody in the neighborhood in a day or two, and the bride's father or mother, on occasions of meeting such of their acquaintances as they wished to attend, gave verbal invitations that often included the whole family. From the date of the engagement to this the interval was brief. The universal sentiment of the community favored this. "If you are going to marry, marry," were the words of friends and relations, even parents, with additions such as these: "Don't be dangling along until people get tired of talking about you, and you get tired of talking about yourselves and each other." The bridegroom was always for an early day. To the bride it often seemed more delicate to have to be persuaded. With all of the romance, all, old and young, recognized the seriousness of the business part, for the couple, no matter in what condition born and reared, were expected after thirty-six hours to go to work like other people.

*The wedding.*—Before sunset guests commenced to assemble. Ladies after alighting went into the house, and some busied themselves with assisting the bride to robe and the mother in preparing the supper table. The men, after tying their horses to horse-shoes, swinging limbs of trees, and fence corners, assembled in the front yard and discussed neighborhood topics and the prospects of the couple. Lighting of candles was the signal that the great eventful moment was approaching. Outsiders hurried in without delay, each with aim to get as nigh the couple as possible, with special intent to see how the bride was standing the "racket." Of course they were sure the bridegroom was all right, and, as they often expressed it,

"bold as a sheep." The first to enter were two little girls bearing candles in candle-sticks burnished to all possible brightness. These were for the preacher to read clearly the license authorizing his part of the business. As they approached they separated, turned, and he rose and stood between them. The ceremony was brief in the midst of solemnity as profound as that at a funeral. At the close the preacher bestowed a few words of counsel, generally, if he were not wholly without humor, ending about thus: "There are two times when a married woman ought to stay at home; one is when her husband is away from home." Waiting a moment or so for her to take this all in, he added: "The other is when her husband is at home." Then rose laughter from all mouths, for the *jeu d'esprit*, although old as the oldest, was ever new for the many things it was meant to let go. All, oldest and youngest, highest and humblest, shook hands and spoke hearty congratulations. When these, over and over again repeated, were passed, then the supper. From houses miles and miles around had been borrowed knives and forks, glasses, and crockery, chairs, and syllabub stands. If tables could groan, as some poet imagined, the grief of those beneath old-time wedding suppers must have been wholly disconsolate what time they were made to stand and endure. The strongest (indeed, if it could be called strong) drink was syllabub, a froth made of sweet wine and whipped white of eggs. With those experienced in grog and sweetened dram, it required tumblers on tumblers to help down the quantities on quantities of good eatables. At furthest, by ten o'clock guests were departed, and in a few minutes longer the family, with its new addition, retired.

Yet, in all this gay assemblage of country folk usually, at least quite often, there was one whose feeling it was touching to note, one who not always, indeed who rather seldom, appeared elsewhere than in the dining room, and not always there, unless there were not another on whom with entire trust she could devolve superintendence. To her the loud, merry chattings and laughter imparted sadness whose relief was silent prayer and tears. Consent to the match, however unreserved, hopes for the bride, however abounding, her prospects however bright in

the seeming, the addition of the bridegroom, however welcome, were not enough for the mother in the beginning of that period of change and separation. It was inevitable, yet upon the goer and her new guide it was a benediction.

*Infare.*—Next day came the infare, dining (if not at convenient distance apart) of both families together at the house of the bridegroom's parents. It was pleasant to note the ideas of the complete coalescence of the two young persons united in one according to the laws of the Creator and the State. That the union was to continue throughout their joint life none ever had a doubt, for this was regarded as one life, ever inseparable except by the hand of Him who had ratified and consecrated it. There is yet, here and there, living a man or woman who remembers the first libel (as the suit was named in the laws) for divorce in the State, and the sentiment of awe and repugnance with which its publication was met by all classes. It was brought in another portion of the State, and even to this date has had few successors in middle Georgia.

After the infare the newly married were expected to repair to the home provided for them. Henceforth the wife wore upon her head a white cap, both abroad and at home. Almost without variation her domestic work was inaugurated by cutting and making, without assistance from any other, a shirt for her husband. Any bride, however young, would have felt ashamed of incompetence for this task, preliminary to the others to come in married existence.

In this and the foregoing chapter the writer has endeavored to give sketches, as faithful as possible, from his own and his elders' reminiscences of the early school and vacation life of boyhood and girlhood in middle Georgia, and of their passing into manhood and womanhood, to be speedily followed by marriage. Brief and simple as were the preliminaries to this last consummation, it was done with sense of all its responsibility and the vicissitudes to be strewn along the unseen way before those who, with joined hands, were starting upon it, yet in cheerful hope of obtaining the goods allowed to be expected by the upright and industrious.

[TO BE CONTINUED.]

## TO MRS. BROWNING.

*After reading "A Drama of Exile."*

BY EMILY R. LOGUE.

O LOVED and loving Poet! tenderly,  
 And grandly too, thy woman's hands have played  
 Along the deep-thrilled heart-tones, which have made  
 A new, and glad, and purer song for thee.  
 When thy lips smiled, and when thy dark eyes laid  
 Their deep charm on us, who would not have strayed  
 Wherever thou didst ask, most willingly,  
 Awakened, in thy high-souled company?

Ah, do not leave us yet! the hope that lies  
 Within the distant years has grown more bright  
 Since we have known and loved thee; but until  
 Earth's mists have vanished from before our eyes,  
 And we have passed to *His* unfailing Light,  
 Across the long, dark way, shine softly still.

## SCIENCE.

### BOTANICAL STUDIES.

#### IV.—AN INDIAN MONARCH AND HIS TRIBE.

BY JOSEPH C. ELMORE.

As we pass through Shaw's Garden, and from one conservatory to another, our attention is constantly attracted by an order of rare and graceful plants. Everywhere their leaves hang over our heads in endless varieties of form. They are for the most part children of the luxurious Indian clime, exiles from the far East and South. Strong and symmetrical, with branches pliant and hardy, and foliage often dark-green and glossy, they are a joy to the eye wherever it meets them. I refer to the tribe of the figs, whose history and domestic life is, at times, almost of romantic interest.

The common fig, of Lenten memory, is probably the only one that at present brings with it associations to the reader's mind. Its home is Southern Europe, Asia and Africa; and it may be seen enchasing the blue Mediterranean, gem-like, in its setting of greenery. It is not a bold invader and seldom ventures far to the northward—hence the thoughts it brings of turbaned Moors and Eastern lands of palm and olive.



AND THERE THE FIG TREE HANGS ITS MELLOW PEAR-SHAPED FRUIT BETWEEN THE MINGLED GRAY AND GREEN OF FOLIAGE.

Yet, although it is not native among us, it nevertheless flourishes in the warm south of our own country, and may be seen in our garden, trained along the walls and hiding them completely under its masses of heavy leafage. In climates more congenial it grows up in the form of trees, with large lobed leaves, rough and dark above, grey and downy beneath; and there it hangs its mellow pear-shaped

fruit between the mingled grey and green of foliage. Numberless varieties of such trees are known. In Europe alone several hundred receive cultivation.

The fruit, too, as it ripens, assumes all tints and colors upon the various trees. Here it remains of a delicate green, and there blushes red or changes to a golden yellow; now it is pale-white, and again it may be seen hanging, dark-blue, between the green of leaves. It is often eaten just as it is brought freshly plucked from the tree, or else is pressed for wine, dried in the heat of ovens, or exposed to the rays of the sun. In very warm climates two and sometimes three crops are gathered in a year.

From the remotest antiquity figs have been God's special gift to the nations in the far East. In her solemn Bacchanalia, amid the shouting of thyrsus-swingers, the raving of disheveled priestesses and the sotten drunkenness of countless worshippers, Rome saw the fig, next to the vine, carried in riotous procession through her streets. Both these were to her symbols of fruitfulness, blessing and all abundance. It was to the fig the wine-god owed his jolly roundness of proportion, and to the vine were due his drunken frolics and the ruddy hue that flushed his countenance. In Athens figs were considered an article of such importance that their exportation from Attica was prohibited by law. A joyful import is given to the common phrase, "Every man under his own fig tree," and it excites in the Eastern imagination the picture of the happy millenium and the home of the blessed.

Strange enough, this bounty of God to the ancient nations of the earth, to

the people of the East, and to thousands on thousands in all countries, has often been made dependent upon the instrumentality of His most minute creatures.

In many species of plants, as has been said, the blossoms of one are all male (i. e. merely pollen-bearing), while those upon its fellow are female flowers, containing only the pistil with its ovary to which the pollen of another flower must be brought. Thus a palm, transplanted from its distant home and standing solitary in a northern garden, had for years on years been unproductive. Suddenly, one summer, it was seen to bear fruit. The marvel remained unexplained, until, by diligent inquiry, it was found that another palm tree had been planted in a garden not far distant. The pollen of the new neighbor had found its way to the stigma of the forlorn exile, and the tree at once became fruitful. Some bee or butterfly, making the round of visits to its flower-inns, had carried it on its wings or thigh, or in its fluffy hair from the flowers upon one tree to those of the other.

Our tree is subject to a similar law and favored by the same Providence. The fig which it bears is nothing more than a deep, hollow, urn-like receptacle, forming the edible outer portion of the fruit. In the dark cavernous interior of this are numberless flowers. These must be fertilized; and the seeds—nuts as Botanists call them—which we see upon opening a fig, are each the product of one such blossom. Since cultivated figs bear for the most part female flowers, it is necessary, in many instances, that the pollen be derived from flowers blossoming upon strange trees. There is only one means to effect this:



that insects, passing from the nectar-urns upon one tree, carry the pollen to the flower-filled urns of its neighbor, where another honeyed feast awaits them. Often this pollen is brought from the male blossoms of the wild figs by flies or insects that inhabit it. Gardeners are aware of this; and, in many countries, even from the earliest ages of civilization, the blossoming branches of the wild fig tree have been placed among the boughs of the cultivated orchards.

The gall fly of Smyrna, especially, luxuriates in these wild flowers, and they, in turn, lade it, wing and thigh, with pollen. So our fairy argosy, freighted with its treasures of quickening gold, sails on from flower to flower and from tree to tree—its ports and countries—shipping the grains and nuggets of its precious ore, and returning again charged with the wealth of other Indies.

But there are many, many other trees of this family, with leaves small or large, oblong or oval, lance-shaped or heart-shaped. Around us we have the sacred fig, the ivory fig, the India-rubber fig, again the sycamore and Indian and giant fig. The varieties of these trees, however, are less astonishing than their strange qualities. Many are famous for their aerial roots: some dropped from the spreading branches and taking root below, others just above ground and writhing like snakes about the tree. There are some that give forth abundant and nourishing liquids, and others that yield a poisonous milky juice in which the Malayan dips his fatal arrows. If the leaves of most are smooth and glossy, or else soft and velvety, there is still left a species

in which they are hard and rough—so rough that they are used in India for polishing ivory and wood.

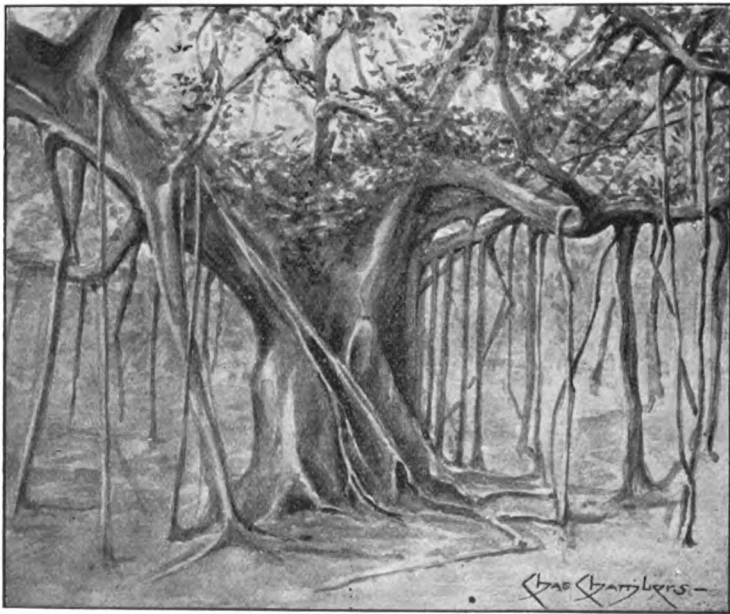
Some of these trees become the host of an odd little insect, a tiny, wee-bit creature. The males are twice as large as their mates, and towards the end of their brief career proudly strut among them with a pair of newly developed wings. But if the latter are smaller their presence is not to be discarded. There are at least 5000 of them to every male. Lacs, as these insects are called, are never inclined to form nomadic habits among themselves; for they dislike traveling and abhor every species of violent exercise. Once in their life, or perhaps, in the history of their tribe, a great national emigration may take place. They seek and find a new, juicy twig upon the fig tree. This they forthwith colonize and draw out its resinous juices. After a time these flow out too abundantly; a fatal inundation—a deluge, such as swept from the face of the earth the cities of Herculaneum and Pompeii, ensues. The whole colony, the insatiable city, the epicurean world of perpetual feasting and holiday is at once submerged in the resinous waves and blotted from the fair surface of the twig. But before this fatal catastrophe took place there must have been threats and omens; and, to perpetuate their progeny they have left behind millions of almost invisible eggs. From these the young in due time creep out, eat themselves through the hardened resin, and finally appear, like a fine red dust, upon the twig. Their generation after generation leads a pleasant meditative life, until some Christopher Columbus, some genius gifted beyond his fellows, dreams of new continents beyond his

world, and, pushing venturously from port, discovers a new country—another twig upon the tree.

Though small, these insects are eminently useful. They leave us their bodies and the resin in which they were embalmed, thus yielding scarlet dyes and shell-lac in abundance. From the latter we manufacture our varnish; the French prepare their costly polish; and Chinese artists mould their exquisite patterns and delicate bric-a-brac.

The banyan is lord of this tribe and monarch of the majestic Indian forest. For the first century of his existence the life of this romantic tree is a prosaic one—not unlike that of our American friends—except when he chances, by strange fortune, to take root in a novel manner.

We all know what manifold ways Providence has sweetly ordained for the dispersion of seed and fruit that man may never be deprived of the joy



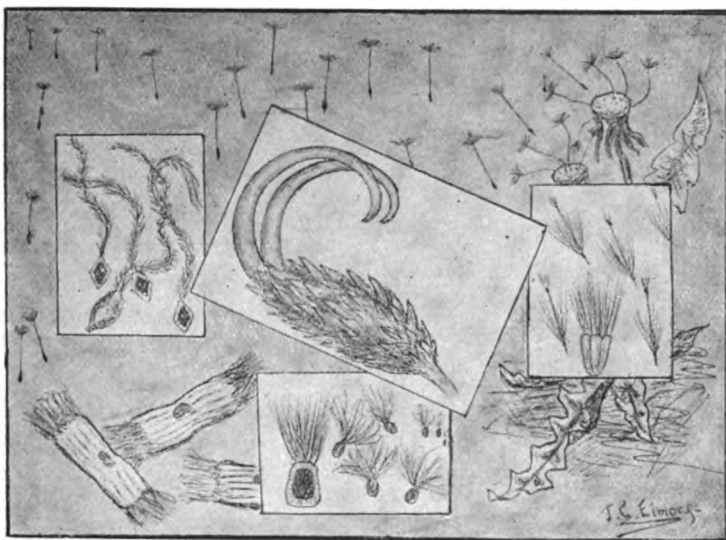
THE BANYAN IS LORD OF HIS TRIBE AND MONARCH OF THE MAJESTIC INDIAN FOREST.

Common varieties of fig trees are to be seen in almost every hot-house; but only in their warm and tropical homes can we behold them in all their grandeur and full luxuriance. India is by excellence their home. Here they flourish in unexampled beauty and richest diversity of form, adorning the cities, ruling over the woodlands, waving from the side of hills and plunging their crests in beauty.

of flowers and the sweet inestimable ministry of herb and tree. To some were given wings, that they might flit and flutter down upon the wind; and some, like dandelions, have tufts of fairy gauze on which they drift away, like small aeronauts; and some have plumes and sails, wide-spread, to catch the wind. Some, like nuts, have little boats; and these their fortune launches on the streams and sets their prows for

distant shores. So the cocoa commits her countless navies to the deep; and, in the course of time, some coral island, newly risen from the waste of waves, is belted with a girdle of her green and spreads her banquet for the tossed or shipwrecked mariner. Still some, like burs, have prickles, hooks or horns, with which they grapple every visitor, and off they go, through the wide, wide land; some with fierce explosion, shoot

which have been stored among their feathers. Some they drop into the crevices and cornices of temples. Some, in their freebooting excursions, they leave in the crowns of palms. Soon large trees wave on the temple roofs; and, in the crown of the palm, a little seed puts forth its leaflets, sends out shoots, and drops them down around the stem of its confiding host. What this one's sentiments may be is hard to



SEED OF:—CLEMATIS.  
CATALPA.

MARTYNIA (FRUIT).  
MILKWEEDS.

THISTLES.  
DANDELION.

as from a catapult; and some, the loud, haranguing blue-jay, in a quiet moment, burries in the soil. Soon he forgets in what part of his vast larder they are stored. The nuts, meanwhile, take counsel with themselves, and grow up into trees.

The banyan has become too old not to know some of these simple artifices. Like his relative he presses into service—not insects; but the birds that take their lodgings in his boughs. These fly away, over city and wood, and everywhere carry with them the seeds

say; certainly he has good reason now to feel surprised. For these shoots reach the ground, take root, embrace and kill the palm, and the treacherous banyan flourishes serenely over his innocent and unsuspecting victim. Alas, for the ways of the world!

Often the banyan springs up suddenly and spontaneously, as it seems, from the soil where Indian widows have committed *suttee*—that is, have, out of religious superstition, killed themselves after their husband's death. For, says a poet well learned in such lore:

"It is written if an Indian wife  
Die so, her love shall give her hus-  
band's soul  
For every hair upon her head, a crore  
Of years in Swerga."\*

Here the explanation is again a simple one. It is but natural for birds, in their quest for food, to gather in this place where remnants of the sacrifice are doubtlessly scattered about. They drop their seeds on this congenial soil, moistened by the blood that has been shed, and soon a banyan springs up—a sign to the Hindoo that the sacrifice has been favorably received. So, from his very birth, our tree often wins for himself veneration and religious respect. Indeed, among many of the pious natives, even to lop or cut his branches is a deed of abomination.

But should the life of the banyan have been for a few generations of men, as prosaic as that of our American trees, he can well endure it. He has many hundred, perhaps several thousand years more to live and flourish. After the brief period of a century, the branches become inconveniently long. What is to be done? He has soon made up his mind; and it is a wise expedient! What will he do?—why, put props under them, to be sure. It is the only expedient in such an emergency. What is more simple, and yet, like Columbus's trick of standing the egg on end, it was not to be conceived by every one. Our American fruit trees, with all the burden to support upon their bending boughs, have never yet thought of it.

Immediately, from the spreading branches, the banyan sends down little shoots, which lengthen and lengthen, until they touch the ground. Here they

\* A crore of years in Swerga is the short period of 10,000 000 years spent in this Hindoo paradise.

take root, the sap changes its course, the shoots swell out and thicken, new branches are put forth, and the props have become majestic trees forming a pillared shade about the parent trunk. So the good work continues. Aerial rootlets change into trees, until it may be fully half a mile's walk around the outer colonade of stems. Milton has given us a description of such a tree. His lines are almost a literal translation of the account left by Pliny. He pictures it:

"Branching so broad along, that in the  
ground  
The bending twigs take root; and  
daughters grow  
About the mother tree; a pillared  
shade,  
High over-arched, with echoing walks  
between."

One patriachal tree is known which has as many as 350 stems, equal each to a large oak; and 3,000 smaller ones. Trees, covering an area of 1500 or more square yards, are to be seen in many parts of Cochin-China and of India.

Imagine a ramble under one of these trees—a carpet of soft moss below; and, overhead, a roof of glossy, bright green leaves, with millions of scarlet berries hanging among them, and long-tailed monkeys chattering on the boughs, and hundreds of rainbow-plumaged birds flitting among the shadows over our head, and songs pouring down from unseen throats out of the cloud of leaves or from the broad sunlight resting over the verdant roof. No wonder that oriental princes, with their large suits and noble guests, have spent their summers in state under one of these trees. Here, lying on their tiger furs or reclining at ease on silken divans, they listened to the music of

their slaves, while the stray beams of moonlight, falling here and there on the long "echoing walks" and mossy stems, added their wierdness to the romantic beauty of the scene.

It is to the East the novelist and artist turn for wild and thrilling scenes, and the poet for sights to dream of and to hold enspelled in song; and there, too often, the strong enchantment of the senses proves beyond their power to resist. Like a syren song, we find it tingling through their works. Yet, among the tributes rendered to the East in our poetry, we do not often meet mention of the banyan. There is one characteristic description that is worth recording. It occurs in Southey's "Curse of Kehama," and will interest the reader, being one of the truest scenes to be met with in the vast and unknown tracts of those seldom explored epics.

" 'Twas a fair scene wherein they stood,  
A green and sunny glade amid the wood,  
And in the midst an aged Banian grew.

[TO BE CONTINUED.]

It was a goodly sight to see  
That venerable tree;  
For, o'er the lawn irregularly spread,  
Fifty straight columns propt its lofty head;

And many a long depending shoot  
Seeking to strike its root,  
Straight, like a plummet, grew towards the ground.

Some on the lower boughs, which  
crost their way,  
Fixing their bearded fibres, round and round,

With many a ring and wild contortion wound;

Some on the passing wind, at times,  
with sway

Of gentle motion swung;

Others of younger growth, unmov'd, were hung

Like stone-drops from the cavern's fretted height.

Beneath was smooth and fair to sight,

Nor weeds, nor briers deformed the natural floor;

And through the leafy cope which bowed it o'er

Came gleams of chequered light.

So like a temple did it seem, that there  
A pious heart's first impulse would be prayer."

## THE POET'S SONG.

BY REV. J. P. BRENNAN.

You ask of the poet a song,

Where fancy is wrought into word,

While words into numbers are blended,

And thought in rhymed music is heard;

When e'en though the verses are ended,

Each cloy of the senses suspended,

The spirit aglow sweeps along.

Ah! happy the singer would be  
To breathe thus the fancies that seem  
In mystical rhythm and number,

To voice in the soul its wild dream;  
But words in their grossness encumber  
The measure that thrills him in slumber,  
And lost is the spiritland glee.

But often a strain from the throng  
That sing in the realms of light,  
O'erleaps the abyss, its notes winging  
The poet's proud soul in its flight;  
And earthward the sweet rhythm flinging,  
His spirit to ours wafts in singing,  
What's sought of the poet—a song.

## IS "THE GADFLY" A GOOD NOVEL?

BY J. A. M.

**A**MONG the "best selling books" enumerated in "Book News" for several months back, "The Gadfly" is to be found. There was, of course, no antecedent probability, that because The Gadfly sold well, it was a good book: popular novels are not always the best, and are sometimes positively bad. Unfortunately, magazine notices are not usually reliable, and hearsay appreciations are, very generally, untrustworthy. To know what a book is, one must read it. But since you cannot possibly read every new publication, how are you to choose? This is a problem I do not pretend to solve—except negatively, and that only in respect of one book, The Gadfly. My purpose is to set down my impressions of that novel, and to state some of the reasons on which my judgments are based. It should be premised, before the facts in the case are presented to the reader, that a novel is not necessarily bad simply because some of the characters in it are wicked: almost every thing is in the handling of them. The influence exerted by the story on the reader arises, not so much from the creation of the characters, as from the construction and unfolding of the plot. If a good man be set in a bad and false light, or an evil personage be ingeniously glorified, the author becomes responsible for an evil work. Moreover, there can commonly be no mistaking on what side lies the author's sympathy; and if that sympathy go with the evil, and against the good, the in-

fluence of the book will be generally bad. Lucifer must not be made fascinating despite his blackness; nor the radiant Archangel rendered less enchanting.

But because the character of the actors is of less importance than the conduct of the play, it by no means follows that it is of no consequence at all. The fault often committed in the selection of personages of a novel, is analogous to that of the sophist, who draws a general and sweeping inference from a single instance, forgetting that "one swallow does not make a Spring." It is decidedly unfair in the novelist, to represent any class or profession in society by an extreme instance—good or bad. In Church or State, individuals may be found who do not rightly represent their class; now to take such individual and make him the type, is manifestly unjust. Nor may the novelist, any more than the sophist, plead truth in his own justification: in either case there is but falsehood and sophistry, and only the appearance of truth. This principle does not, of course, run counter to the creation of the ideal; for it does not comprehend that case.

Looked at from an artistic point of view, the Gadfly, if not downright inferior, is by no means a superior story. At very best, it is but indifferently good. Its obscure author, "E. L. Voinich," is more likely than not to return to his (or her) obscurity. The plot is clumsy, unreal, unlikely; the reading

frequently lapses into dullness; the interest is spasmodic and unsatisfactory; the language barely escapes being common; there is no evidence of intellectual power, no strong mental grasp, no refined delicacy of tone. Even a reader indifferent to the moral effect, would scarcely recommend *The Gadfly* as entertaining reading.

But the conscientious reader will not regard the moral influence of a book as a matter of no moment. It might even be maintained that a good moral (at least, not immoral) effect, is a necessary condition of true artistic work. To give an intelligent statement of the moral influence exerted by the novel in question, it will be necessary to put down a short synopsis of the story, to roughly delineate the chief characters, and to point out the author's apparent purpose.

Italy is the theatre of the events that constitute the story. The time, soon after the accession of Pius the Ninth to the Papal throne. The hero of the novel is Arthur Burton, afterwards nicknamed the Gadfly, the son (as everyone should suppose,) of an English gentleman residing in Italy, who had married an Italian girl. Arthur, in due course of time, made his appearance—the supposed fruit of this union. Canon Montanelli, Director of the Theological Seminary, took great interest in Arthur as a student, so that Arthur loved him as a father, without being aware of the real filiation, as the story goes, between them. Soon, however, Arthur is presented with a reliable document, signed by his guilty mother and the still more criminal Canon, which proves him the son, not of Burton, but of Montanelli. Shocked at his real father's deceit in concealing

their relation, more than by the sin which gave rise to it, the young man turns atheist on the instant, and flees to South America. He manages to leave the impression behind, that he has drowned himself in the river. Thirteen years elapse, and the story stands still, till Arthur is heard from again. He has returned to Italy, under a new name, and is enrolled in one of the extreme "sects" for the formation of an Italian Republic. His caustic political articles have merited for him the title of Gadfly. It comes about through his name and fame, that he rejoins some of his old friends of Young Italy. He is particularly bitter against the priests. While working as revolutionist, he has accidental interviews with Montanelli, whose enduring remorse he irritates afresh, without betraying his own identity. At last, he is arrested and thrown into prison. While there he has interviews again with the Cardinal, to whom he at length reveals himself. Father embraces child, and wishes to save him from execution. There is only one condition on which Arthur will accept the offer to escape,—that the Cardinal renounce Christ and turn atheist like his son. Montanelli's loyalty to the Master struggled hard with Montanelli's affection for the child—and conquered. So Arthur went to his death, like the stoical atheist that he was. The afflicted Cardinal saw the life-blood issuing from the bullet-wounds in the body of his boy. Next day was the feast of Corpus Christi, and the distracted Montanelli had to bear his part,—he carried the Blessed Sacrament in the gorgeous procession. After the Benediction, when all was nearly over, "the madman" made a vile speech to the congregation, which he

emphasized by removing the sacred Host from the monstrance, and "flinging it crashing down the floor." The last we hear of "Our dearly beloved Bishop, His Eminence the Cardinal, Monsignor Lorenzo Montanelli," is his suicide at Ravenna.

There is much in the book not at all, or but remotely, connected with the plot, and which has no interest whatever. The author had a fair opportunity of presenting us with an entertaining, if not instructive, picture of "Young Italy"; but the author has not done so. Yet, very nearly all the characters are conspirators of one type or another. So, apart from the meagre interest of the plot, the novel has no interest at all. As a consequence, it will be quite unnecessary to analyze, or even describe, any other personage in the story, save Arthur and the Cardinal. There is a lady, and there is love-making; but the one is so engrossed with the conspiracy, and the other so mystical, that both are equally devoid of interest.

Arthur is eighteen when the story begins. Even at that tender age, he had resolved "to give up his life to Italy, to help in freeing her from this slavery and wretchedness, and in driving out the Austrians, that she may be a free republic, with no king but Christ." The movement appeared to him "more in the light of a religious ideal than of a political development." He "pored over the Gospels, rejoicing in the democratic tendencies of Christianity at its origin." "The greatest of all revolutionists," he said, "was Christ." Arthur, at this time, seems to have been rigid in the practice of his religion: he prayed and fasted. His eldest brother said to him one day: "You're over-

doing that fasting, my boy; I'm sure you'll make yourself ill." His brother's wife taunts him "with all his piety!" On being arrested for his connection with the revolutionary party, when he was still but in his nineteenth year, Arthur "went into the alcove, and, kneeling down, kissed the feet and pedestal of the crucifix, whispering softly: Lord, keep me faithful unto death." For the awful change which comes over him soon after, we are prepared merely by this abstract principle: "latent potentialities may lie hidden beneath the culture of any gentleman and the piety of any Christian." Having been himself liberated from prison, he learns to his horror that he has unwittingly incriminated another—one of his revolutionary comrades. This causing the girl he loves to despise him, he falls into black despair, and prepares to take his own life. "He had not formed any resolve to commit suicide,.....; the thing was quite obvious and inevitable." Just as he is on the point of doing the deed, the author makes him suddenly remember that he has not said his prayers, and say: "Of course, one must pray before dying; every Christian does that." A knock at his bed-room door suspends the operations, the entrance of his brother and brother's wife causes him to postpone for the time his contemplated suicide, and the startling and sudden revelation that his real father is Canon Montanelli, makes him forego it altogether and quit the country instead. His brother has no sooner left the room, than Arthur "snatches up the hammer from the table and flings himself upon the crucifix." He then sat down and sent the following to Montanelli: "I believed in you as I believed in God.



God is a thing made of clay, that I can smash with a hammer; and you have fooled me with a lie." He bitterly reflects after this fashion: "I had made a rope to hang myself, forsooth, because one priest was a liar. As if they were not all liars! Well, all that is done with; I am wiser now. I need only shake off these vermin and begin life afresh." He began life afresh among the blacks of South America, where he suffered intolerably for thirteen years.

The members of Young Italy were praising the amnesty granted by Pius the Ninth, and giving the Holy Father credit for "acting with the best intentions"; but, said one of them, "we shall soon have Jesuits and Gregorians and Sanfedists and all the rest of the crew about our ears, plotting and intriguing, and poisoning off everybody they can't bribe." This view prevailed; and thus it came about that the Gadfly's pen was engaged for service in "an organized propaganda and agitation against the Jesuits." This nickname had been given, because of his tongue, to the supposed Brazilian Felice Rivarez, by the Appenine smugglers; and the supposed Brazilian was not Rivarez at all, but the self-exiled Arthur Burton come back to Italy. After the failure of the Italian insurrection, he moved to Paris, and wrote political skits for the French papers. Here are his identification marks: "Age 30; profession, journalist. Short; black hair; dark skin. Right foot lame; left arm twisted, two fingers missing on left hand; recent sabre-cut across face; stammers." "He seems to have half a dozen languages at his finger-tips." He belonged to a revolutionary sect called the "Red Girdles" They made a more moderate use of the assassin's dagger than that other sect

called the "Knifers." "Knives," said the Gadfly, "are very useful in their way; though they cannot settle all difficulties, they can settle a good many." "To me," he continues, "the great cause of our muddles and mistakes seems to lie in the mental disease called religion.....The knifing is the best means of undermining the prestige of the Church and of accustoming people to look upon clerical agents as upon any other vermin.....When I have roused the wild beast that sleeps in the people and set it on the Church, then I shall have done the work that makes it worth my while to live." In one of his interviews with the Cardinal, the Gadfly declared: "My antipathy is a priest. The sight of the cassock makes my teeth ache." When asked if he did not desire to see the priest before his execution, he promptly replied: "I am an atheist. I want nothing but to be left in peace." On a former occasion he showed his dark philosophy, by quoting the lines:

"If I must die,  
I will encounter darkness as a bride—"

His theory of morals, as well as his practice, is so repulsive that it will not bear to be illustrated by citation. He says: "I have no belief whatever in conventional moral codes, and no respect for them. To me the relations between men and women are simply questions of personal likes and dislikes—"

The author is at considerable trouble to illustrate the Gadfly's heroic patience: the doctor himself cries out: "It's simply horrible; I don't know how he manages to bear it." "Shall I give you some more opium?" "No, thank you," replied the suffering Gadfly, "I can bear it a bit longer." That a hater of Christ may have a good and tender

heart, is likewise impressed upon us: witness, the Gadfly's gentle care of the Christian little waif found shivering in the dark, cold street. At last the hero goes off the stage with this solemn declaration: "I shall go into the courtyard with as light a heart as any child starting home for the holidays. I have done my share of the work, and this death-sentence is the proof that I have done it thoroughly."

Monsignor Montanelli, when he first appears, has repented of, but not forgotten, his great sin. In young Arthur's insane resolve to join the insurrectionist party, he sees the vengeance of God: "I, that have defiled his sanctuary, and taken the Body of the Lord into polluted hands,—He has been very patient with me, and now it is come." The Canon spent twelve long years of most laborious missionary work in far-off China. "I have met priests who were out in China with him; and they had no words high enough to praise his energy and courage under all hardships, and his unfailing devotion." The author writes: "Monsignor Montanelli was a famous preacher and a representative of the reformed Papacy; and people looked eagerly to him for an exposition of the 'new doctrine,' the gospel of love and reconciliation which was to cure the sorrows of Italy.....The irreproachable strictness of his life was a phenomenon sufficiently rare among the high dignitaries of the Roman Church to attract the attention of people accustomed to regard blackmailing, peculation, and disreputable intrigues as almost invariable adjuncts to the career of a prelate." This passage shows not only the good life and character of the penitential prelate, but also, if I mistake not, the

animus of our author. A personage in the novel is made to speak to the same effect, thus: "The secret of Monsignor Montanelli's influence is, the way his life stands out from that of almost all the other prelates.....His reputation is utterly spotless." But all this time the Monsignor continued to do penance. He supposed Arthur drowned; and so was he able to say: "I am the murderer of my child. I deceived him and he found it out." The Gadfly himself is—by an accident—made witness to the prelate's midnight moanings of repentance. "Twelve o'clock was striking from the Cathedral bell-tower.....the door was ajar.....the Gadfly entered.....There at the foot of the altar-steps Cardinal Montanelli knelt alone, bare-headed, with clasped hands. "My poor boy! Oh, God; my poor boy!" "The broken whisper was full of such endless despair that the Gadfly shuddered in spite of himself. Then came deep, heavy, tearless sobs; and he saw Montanelli wring his hands together like a man in bodily pain.

So much for the Cardinal's edifying period of strict righteousness and rigid penance; but see how he is made to succumb before the last great test of his virtue. "You have to choose between us, said the long-lost and recently recovered son." "If you love me, take that cross off your neck, and come away with me." "To go with you—it is impossible—I am a priest." "You must give up your priesthood, or you must give up me." "Arthur, how can I give you up?" "Then give up Him." Now listen to the Cardinal's reply: "I can't do what you ask, Arthur; but I will do what I can. I will arrange your escape, and when you are safe I will have an accident in the

mountains, or take the wrong sleeping-draught by mistake. Will that content you? It is all I can do. It is a great sin; but I think He will forgive me." He kept his word and committed suicide. As for his blasphemous ravings during the Corpus Christi procession, they are too shocking to transcribe a single specimen of them here.

If the author shows any warmth of imagination, or power of vivid portrayal, or gets into the full swing of the subject, it is in the invention and description of all that is most horrible to Christian ears. This, of itself, is very significant. The Gadfly's gross outrages on the Cross and its Victim dare not be set down for other than the most rabid atheistic eyes. The far-fetched devices invented for affording the young man an opportunity of venting his spleen against Christ and God, give the impression—the conviction—that the author reveled in this mental debauchery. The employment of Scripture passages for profane purposes is reprehensible in any novelist; but when an author, as in the present instance, quotes Sacred Writ for the advantage of the blasphemer, it is infamous. Witness, the leaflet on the Annunciation, page 146—and *passim*.

One day during Arthur's first prison experience, the head warder approached him in sympathy, and tried to make him understand the secret of his betrayal. Said he: "I know you're a Catholic; did you ever say anything in the confessional?..... There's a tremendous ado just now about a priest in Pisa that some of your friends have found out. They've printed a leaflet saying he's a spy." The interrogating officer confirms the warder's explanation: "Who betrayed

you? Why, you yourself, Mr. Burton." Arthur's eyes turned in dim wonder to the face of the crucifix—"At this supine and patient God that had no thunderbolt for a priest who betrayed the confessional." Another passage repeats "how Arthur had been tricked in the confessional." This creation of a sacerdotal spy is one Father Cardi, nominated by the Vatican to fill the place of Canon Montanelli, as Director of the Seminary. The author's fabrication makes the new Director induce Arthur to take him for Confessor, and then lead his penitent on, by simulating kindred sympathy for Young Italy, to a full revelation of Arthur's revolutionary and incriminating secrets. To aggravate the case, by insinuating that betrayal of the confessional was a thing antecedently probable, the author makes Montanelli suspicious of Arthur's new confessor, and fearful of the very thing that is feigned to have happened.

Now, a representation of this sort is wholly unjust, as well as inartistic. The utterly improbable has no place in the true novel. And when it involves, as it does in the case before us, a practical living institution, the novelist is deeply culpable. Even granting (what is not granted here) that an individual instance of a confessor's betrayal of his penitent could be produced beyond doubt from history, still would it be wrong and reprehensible to represent—misrepresent, rather—the general rule by a rare instance.

And this very fault—a literary sin—of setting down the most *bizarre* conceptions, pervades the whole book. A striking instance of it is furnished us in the scene between father and son in

the felon's prison. Indeed, the entire book is bristling with instances.

The influence of such a novel upon the mind and heart of the reader cannot be wholesome, but must be corruptive. It is no gain to fill the mind and fire the imagination with thoughts and images that are revolting to the Christian sense. Fortunately the book has not a strong evil influence; for the reason that it is too stupid to exert much influence of any kind. But so far as its small power goes, the tendency of the volume is to contaminate, not to elevate. The Gadfly is made a hero, to the extent that it was in the author's ability to recommend a free-spoken atheist to a Christian community. Cardinal Montanelli begins badly, and ends scandalously. In the meantime he

is made the only decent man among all the Roman prelates of Italy. The direct tendency of such vile calumny as this, is certainly to corrupt the mind by feeding it with foulest error: and will the young heart of the reader be attuned to goodness by being falsely told that all the gray-haired prelates of a whole country are venal, vile vermin? There is not a thoroughly good and noble personage in the novel; nor is one of the vicious characters so manipulated as to produce a healthful effect upon the reader. It is no pleasure to review such a book as "The Gadfly"; but it is a necessity. It is true, one does not often meet with a story like the Gadfly; and it is equally true, that one hopes never to meet its like again.

## NOT OF THE FOLD.

BY ANNA E. BUCHANAN.

They are terribly scattered, in highways and byways,  
They wander—those sheep that are not of the fold;  
Care we not that they stray from the beautiful pasture  
The ancient of churches foreshadow'd of old?

Is it nothing to us that He said He *must* bring them  
And *still* that they wander—those lambs of His love,  
That they grope in the darkness while we have, in reflex,  
The Kingdom triumphant—the Sheepfold above?

O, can it be long that the mist must envelope  
The souls that are precious in God's loving sight?  
They are pleading—let us, too, beseech them in earnest  
And join them, imploring "O send forth Thy Light!"

We will show them that children of grace can be faithful  
To gifts of the Church they inherit of yore;  
That Catholics, true to the love of the Founder,  
Will show them the way to the Fold's open door.

Then, Saviour and Shepherd, mould us to Thine image,  
In pity and tenderness lead Thou them on  
Till the shadow depart and the day-dawn is spreading,  
Till the chaos of doubting in darkness is gone.

# THE STUDY CLASS.

## MASTERPIECES IN ENGLISH POETRY.

### VII.—GRAY'S "ELEGY IN A COUNTRY CHURCHYARD."

BY THOMAS O'HAGAN, M. A., PH. D.



*Gray*

#### A Word About Elegies.

The genius of English poetry has given the world some very beautiful Elegies. Milton's "Lycidas," the first great elegy in English poetry, is commemorative of the death of the poet's young friend Thomas King; Tennyson's "In Memoriam" embalms in immortal verse the memory of one of the most perfect young men that have ever lived in the tide of times—Arthur Hallam; and Swinburne's "Ave atque Vale" and Matthew Arnold's "Thyrsis" are noble tributes in elegiac verse to two gifted souls whom death snatched untimely from our planet. Nor should Shelley's sweet and sad lament over

the death of John Keats—his beloved Adonais—be denied a place amongst the greatest of English elegies.

**Origin,  
Setting and  
Import of  
Gray's  
"Elegy."**

Gray was a contemplative and reflective poet, and the spirit of his muse sought a kindred environment. The "Elegy" is the very embodiment and incarnation of evening regret. There is no doubt that it was within the sacred precincts of Stoke Poges churchyard, while contemplating each "frail memorial" and deciphering the rude inscriptions "spelt by th' unlettered muse," that Gray first conceived the idea of writing the "Elegy." The thoughts which flooded his mind as he moved noiselessly through the aisles of "God's Acre" as the mantle of eventide descended upon the cold shoulders of day, were thoughts common to humanity. The everyday drama of the poor filled the theatre of his heart. Their narrow kingdom knew not gold or purple, but love built for them her lily walls and carpeted the floors with blossoms of peace.

Gray's "Elegy" is Burns' "Cottier's Saturday Night" amplified and transplanted to English soil. Surely the reader can have no difficulty in finding in Burns' beautiful idyll the counterpart of the following lines:

"For them no more the blazing hearth shall  
burn,  
Or busy housewife ply her evening care;  
No children run to lisp their sire's return,  
Or climb his knees the envied kiss to share."

We do not believe, as some critics maintain, that Gray's fame rests in this poem upon his skill as an artist. The poet himself attributed the popularity of the "Elegy" to the nature of its subject, holding that it would have had a like popularity had it been written in prose. The secret of the greatness of the "Elegy" as a poem resides in its subject, which touches the universal heart and lifts mankind to a plane of true kinship in death. Of course there is no doubting the artistic merits of the poem.

In support of this view it may be well to quote here the opinion of Hales in his introduction to the poem. He says: "The Elegy is, perhaps, the most widely known poem in our language. The reason of this extensive popularity is, perhaps, to be sought in the fact that it expresses in an exquisite manner feelings and thoughts that are universal. In the current of ideas in the "Elegy" there is, perhaps, nothing that is rare or exceptional or out of the common way. The musings are of the most rational and obvious character possible; it is difficult to conceive of any one musing under similar circumstances who should not muse so; but they are not the less deep and moving on this account. The mystery of life does not become clearer or less solemn and awful for any amount of contemplation. Such inevitable, such everlasting questions as rise on the mind when one lingers in the precincts of death, can never lose their freshness, never cease to fascinate and to move.

It is with such questions that would have been commonplace long ages since, if they could ever be so, that the "Elegy" deals. It deals with them in no lofty, philosophical manner, but in a simple, humble, unpretentious way, always with the truest and broadest humanity. The poet's thoughts turn to the poor; he forgets the fine tombs inside the church and thinks only of the "mouldering heaps" in the churchyard. Hence, the problem that especially suggests itself is the potential greatness, when they lived, of 'the rude forefathers' that now lie at his feet. He does not and cannot solve it, though he finds considerations to mitigate the sadness it must inspire; but he expresses it in all its awfulness in the most effective language and with the deepest feeling; and his expression of it has become a living part of our language."

**The Inform-  
ing Idea in  
the Poem.**

Gray's "Elegy" is unlike to any other of the great elegies in that it is impersonal. Its subject touches the universal—the life of man horizoned by a lowly firmament in which burns neither star of glory nor meteor of fame.

The informing idea in the poem is to be found in the stanza:

"Let not ambition mock their useful toil,  
Their homely joys and destiny obscure;  
Nor grandeur hear with a disdainful smile  
The short and simple annals of the poor."

All the rest of the poem is but an amplification of the thought in this stanza. Truly, Gray has built of the "Elegy" a monument more lasting than a niche in Westminster Abbey, for the thought so delicately and sincerely enshrined in this beautiful poem will outlive the most cunning or artistic touch of sculptor when embodying his dream in Carrara marble. By this elegy Gray be-

comes laureate of the poor. It is their round of toil—their simple annals—their narrow cells that mould, fashion and give purpose to the Elegy. The whole poem leads up to the central idea—the informing idea—that man is great not by virtue of the magnitude of his achievements but by virtue of the performance of his duties. The "rude forefathers of the hamlet," though denied by fortune to sway the rod of empire, are, nevertheless, not to be mocked or contemned, for within their narrow spheres they performed each pressing and incumbent duty. If they became not real Hampdens or voiceful Miltons it was because—

"Far from the madding crowd's ignoble  
strife  
Their sober wishes never learn'd to stray;  
Along the cool sequester'd vale of life  
They kept the noiseless tenor of their way."

**Its Peculiar  
Charm.**

Now, what is the peculiar charm of the "Elegy"? James Russell Lowell says "It is to be found in its embodying that pensively stingless pessimism which comes with the first gray hair; that vague sympathy with ourselves which is so much cheaper than sympathy with others; that placid melancholy which satisfies the general appetite for an emotion which titillates rather than wounds." We think, however, that its charm—its peculiar charm is a thing quite apart from this "stingless pessimism which comes with the first gray hair" and rests in the simplicity and universality of its thought enshrined in language at once clear, beautiful and harmonious. It will be noticed that in the "Elegy" Gray is more pictorial than imaginative. Indeed there is scarcely a stanza in the poem that would not form an excellent subject for a painting. The opening

lines have oft been transferred to canvas.

**How Far the  
"Elegy"  
Reflects the  
Genius of  
Gray.**

How far does the "Elegy" reflect the genius of Gray? We think that the chief characteristics of Tennyson are mirrored in the "*In Memoriam*," the chief characteristics of Wordsworth in the "*Ode to Immortality*," the chief characteristics of Coleridge in the "*Ancient Mariner*." Is not the "Elegy" a very mirror wherein you may see reflected not only the poetic genius of Thomas Gray, but something also of the form and spirit of eighteenth century verse. Decorum was the religion of the eighteenth century. Gray worshipped at its shrine. He tells us that the style he aimed at was extreme conciseness of expression, yet pure perspicuous and musical, and this he assuredly reached in the "Elegy." He united in himself genius and dilettanteism. Poetry is said to be divine madness, but the English poets of the eighteenth century were the sanest of the sane. As Lowell says, no English poet between 1700 and 1800 need have feared a writ *de lunatico inquirendo*. Still there are hints in the "Elegy" that the heart of man was turning for inspiration to the shrine of nature. A critic says that Gray *never spoke out*—that his thought lacked spontaneity. "He was a poetical scholar and scholarly poet. His poetry turned itself around his learning and was saturated by it. He planted himself in bookish soil and flowered at last into verse."

**Technique  
and Language  
of the  
"Elegy."**

Gray was a great admirer of Dryden and borrowed from him the form or mould in which the Elegy is cast. It is the iambic

pentameter measure. Of course it was not original with Dryden, being first employed by Raleigh. It is a measure which fits the theme most admirably. The reader cannot fail to note its suitability for pictorial effect. Gray had a thorough knowledge of perspective, while his skill as an artist in combining words and sounds gave him a complete command over the resources of melody. This, as a writer remarks, explains why he is so easy to remember; why, though he wrote so little, so much of what he wrote is familiar on men's tongues.

It is claimed that Gray borrowed his phrases and language from other poets. For instance, take this stanza—"Oft did the harvest to their sickle yield, Their furrow oft the *stubborn glebe* has broke;

How jocund did they drive their team *afield!*

How bow'd the woods beneath their *sturdy stroke!*"

*Stubborn glebe* is found in Gay, *afield* in Milton and *sturdy stroke* in Spenser. But has any poet in his vocabulary the right of *eminent domain*? Is not the English language the inheritance of the people? The gold coinage of exchange when minted may pass through a thousand hands—always remaining the property of the possessor.

It is not just, therefore, to Gray to regard his *Elegy* as a mosaic made up of phrases borrowed from other poets; it requires genius in itself to give a fit robing to thought, and certainly it must be conceded that the author of the "*Elegy*" has dressed his poetic offspring in purple and fine linen.

Few poems have been so tampered with in the text as the "*Elegy*." Editors and publishers have, as Thackeray

would say, put their hoofs and horns through it. It will be remembered that it was first published in book form by Dodsley, in February, 1851. Two manuscripts of the "*Elegy*" in Gray's handwriting still exist. One of these is known as the Pembroke MS., which is to be found in Pembroke Hall, Cambridge University, and the other is known as the Wrightson MS. As W. J. Rolfe in his edition of Gray's poems points out, there is little doubt but that the latter is the original MS. of the "*Elegy*." Of course, not a few of the emendations were made by Gray himself in the various editions which were published. Let us here note some of these:

The fifth stanza originally read—

"Forever sleep: the breezy call of morn,  
Or swallow twit'ring from the straw-built shed,  
Or chanticleer so shrill or echoing horn,  
No more shall rouse them from their lowly bed."

The fourteenth stanza read thus:

"Some village Cato, who, with dauntless breast,  
The little tyrant of his field withstood;  
Some mute inglorious Tully here may rest,  
Some Cæsar guiltless of his country's blood."

The substitution of the names of three Englishmen for the three Romans, Cato, Tully and Cæsar, indicated in Gray's time the going out of the classic taste or fashion which had first taken root in the period of the *Renaissance*.

After the twenty-fifth stanza came the following stanza which was omitted in subsequent editions:

"Him have we seen the greenwood side along,



While o'er the heath we hied, our labour  
done,  
Oft as the woodlark pip'd her farewell song,  
With wistful eyes pursue the setting sun."

Concerning this stanza, Mason remarks: "I rather wonder that he rejected this stanza as it not only has the same sort of Doric delicacy which charms us peculiarly in this part of the poem, but also completes the account of his whole day; whereas, this evening scene being omitted we have only his morning walk and his noontide repose."

**General Wolfe and the "Elegy."** Lord Mahon, when telling of the capture of Quebec, in 1759, in his History of England, relates how General Wolfe paid a beautiful tribute to the "Elegy." It was on the night of September 13th, 1759—the night preceding the battle on the Plains of Abraham; Wolfe was descending the St. Lawrence with a part of his troops. The historian says: "Swiftly but silently did the boats fall down with the tide unobserved by the enemy's sentinels at their posts along the shores. Of the soldiers on board how eagerly must every heart have throbbed at the coming conflict! how intently must every eye have contemplated the dark outline as it lay pencilled upon the midnight sky, and as every moment it grew closer and clearer of the hostile heights! Not a word was spoken—not a sound heard beyond the rippling of the stream. Wolfe alone—thus tradition has told us—repeated in a low tone to the other officers in his boat those beautiful stanzas with which a country churchyard inspired the muse of Gray. One noble line—  
'The paths of glory lead but to the grave,'

must have seemed at such a moment fraught with mournful meaning. At the close of the recitation Wolfe added, "Now, gentlemen, I would rather be the author of that poem than take Quebec."

**Some  
Passages of  
Rare Beauty.**

The whole "Elegy" is a casket of gems, and difficult is the task amid such riches to select the passages of rare beauty. Surely the following stanzas are true to the atmosphere of their setting! Surely, too, their music and verbal lustre must touch and charm both eye and heart:

"The breezy call of incense-breathing morn,  
The swallow twittering from the straw-built shed,  
The cock's shrill clarion or the echoing horn,  
No more shall rouse them from their lowly bed."

\* \* \* \* \*

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Awaits alike th' inevitable hour.  
The paths of glory lead but to the grave."

\* \* \* \* \*

"Full many a gem of purest ray serene  
The dark unfathom'd caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

**The Place of  
the "Elegy"  
in English  
Poetry.**

The place of the "Elegy" must unquestionably be among the classics of English poetry. It contains but one hundred and eighteen lines, every line of which is quotable and full of that polish and splendor which only real poetic artistry can impart. To no other poem in the English language has the genius of mankind paid such homage in translation as to the Elegy. Of these translations there have been: one in Hebrew, seven

in Greek, twelve in Latin, thirteen in Italian, fifteen in French, six in German and one in Portuguese.

The fame of Thomas Gray is assuredly secured in the "Elegy" against the teeth of time.

#### QUESTIONS.

1. Name the great elegies in English poetry.
2. What is the origin and import of Gray's "Elegy"?
3. To what is the greatness of Gray's "Elegy" attributed?
4. What is the informing idea of the poem?
5. How is this Elegy compared to Burns' "Cotter's Saturday Night"?
6. What is the peculiar charm of Gray's "Elegy"?
7. How far does the "Elegy" reflect the genius of Gray?
8. Why is it claimed that Gray is easy to remember?
9. What does the substitution of the three English names for the three Roman names—Cato, Tully and Cæsar—in the "Elegy," indicate?
10. What beautiful tribute did General Wolfe pay to the author of the "Elegy"?
11. What place does the "Elegy" hold in English poetry?
12. How has the world shown appreciation of the "Elegy"?

#### A MESSAGE

*To the Reading Circles.*

BY CLARA CONWAY.

Say not fail, my friend! The word would make thee  
 Weak in purpose, poor in act. Plant thy seed  
 In soil made rich with love and patient deed,  
 Obedient to Him who holds the sea  
 And land in bonds of silent mystery.  
 By laws as subtle, sure, He knows the need  
 Of sunny garden furrow, and gives heed  
 To every clod in dark Gethsemane.  
 Each greening spot and lovely shadowed space  
 Faithful tilled, must Heaven win. Roses rare  
 Will swing their golden censers, sweet with grace  
 To fill with incense God's cathedral air.  
 If cloud betimes make dim thy summer morn,  
 It is that other roses sweet be born.

## READING CIRCLE DEPARTMENT.

### OUTLINE FOR WEEKLY STUDY AND REVIEW.

MAY-JUNE.

#### THE PROTESTANT REFORMATION. (CONTINUED.)

##### SUGGESTED TOPICS FOR PAPERS AND DISCUSSION.

Influence of the Reformation on—

1. Doctrinal Belief.
2. Morals.
3. Public Worship.
4. The Bible, Bible Reading, and Biblical Studies.
5. Literature.
6. Civilization.

Pretexts for the Reformation.

The True Causes of the Reformation.  
Savonarola.

For references see the April number of MOSHER'S MAGAZINE. Recent issues of *The Sacred Heart Review* have contained very instructive papers on the Reformation, by the Rev. Mr. Starbuck.

The Rev. J. L. O'Neill's recent work on Savonarola should be consulted. Marlier & Callanan, publishers, Boston, price \$1.00.

#### QUESTIONS AND ANSWERS.

FROM CONTROVERSIAL CATECHISM, BY THE  
REV. STEPHEN KEENAN.

##### First Week.

Q. Can any one reasonably believe that the change in religion brought about by Luther is the work of God?

A. No one can believe it, unless he be utterly ignorant of the true nature of religion, and very illiterate in matters of history.

Q. Why do you make this answer?

A. Because, in the first place, the author of the Reformation is not a man of God; secondly, because his work is not the work

of God; thirdly, because the means which he used in effecting his purpose were not of God.

Q. Why do you say Luther is not a man of God?

A. Because he has left us, in his works, abundant proof that, if God saw need for any reformation in His Church, such a man as Luther would not be selected to carry God's will into effect.

Q. What have you to blame in Luther's works?

A. They are full of indecencies, very offensive to modesty, crammed with a low buffoonery well calculated to bring religion into contempt, and interlarded with very many gross insults to individuals of dignity and respectability. (See especially, "The Table-Talk of Doctor Martin Luther," Fourth Centenary *expurgated* Edition. T. Fisher Unwin. London, 1883, 12mo.)

Q. What does Luther say of himself?

A. That, when he was a Catholic, he was a serious religious, and led a modest and pure life. (Luther's Comment, in *Epist. ad Galatas*.) But when he became reformer he condemned religious celibacy, and called the monastic life and vows the "teaching of devils, erroneous and rank hypocrisy." (*De Votis Monasticis*, tom. ii. *Operum*. Witebergæ, 1562, p. 277.) He declared that he would yield "to neither emperor, nor king, nor prince, nor devil in pride; no, not even to the whole universe." (*Ad Maledici..... Scripti Regis Angliæ Scriptum Responsio*, tom. ii. *Operum*. Witebergæ, Schwenck, 1562.)

Q. What said his brother reformers of him?

A. That he was puffed up with pride and arrogance, and seduced by Satan. (Zwingli and Oecolampadius in their works: "On the Lord's Supper," Zwingli; and "Treatise

on the Genuine Sense of the Words 'This is My Body,' " by Oecolampadius.)

Q. What says the Church of Zurich against Luther?

A. It says that in Luther's book, entitled, "A Short Confession on the Holy Sacrament," he condemns the Zurich doctors and ministers, John Oecolampadius and M. Huldrich Zwingli as "obstinate, self-conscious heretics, profaners of God and of the sacraments, of all men living the most wicked and noxious." Luther's book, it continues, "overflows with such an abundance of devils and of far-fetched and anti-Christian recriminations, with such immodesty of speech, and seethes with such filth and uncleanness, and rages with such a rush of anger, cursing, fury, and madness, that all who stoop to read it must wonder at a man of his eminence, venerable age, and experience, and heretofore esteemed by many, rendering himself vile and contemptible to all sensible men, by his unbridled and uncontrollable temper." (*Orthodoxa Tigurinae Ecclesiae Ministrorum Confessio*. Tiguri, 1545, in the Preface, a. 2 b.)

Q. Passing over his indecencies in silence, give us a specimen of his buffooneries and insults. What does he say to the King of England, replying to a book which the King had written against him? (*Contra Henricum Regem Angliae Mart. Lutherus Sebastiano Schlick. Opera Latina*. Henricus Schmidt, vol. vi. Francofurti, 1872, pp. 385 and following.)

A. He calls the King an ass, an idiot, a fool, a pig, a liar, etc., etc.

Q. Was Luther's language more respectful when he addressed the Pope?

A. No; he said that the Pope was the man of sin, the son of perdition, a reptile, rottenness, worse than the Turk; (*Præfatio in Librum Rob. Barnesii de Vitis Pontificum. Opera Latina*. Schmidt, vol. vii. 1873, pp. 532 and following); that he was a tyrant, heretic, apostate, Antichrist, etc. (See Luther's renewal of his appeal from the Pope to a Council in 1520: *Opera Latina*. Hen. Schmidt, vol. v. Francofurti, 1868, pp. 119 and following.)

Q. What do you conclude from Luther's insolent, outrageous, and libertine manner of speaking, and from his character, drawn by himself and his reforming brethren?

A. That he was not the man to be chosen by God to reform His Church; for his language is the strongest proof that he was actuated, not by the Spirit of God, but by the spirit of the devil.

Q. May not his party say, that they care little about the manner of the man, if his doctrine be true—that it is not upon him, but upon the Word of God, they build their faith?

A. If the Protestant doctrine be true, then God used Luther as a chosen instrument to re-establish His true faith; but no reasonable man can possibly believe the latter; therefore, neither can any reasonable man believe that the Protestant is the true faith.

Q. May it not be objected that there were individual pastors in the Catholic Church as worthless as Luther?

A. Yes; but all the pastors of the Catholic Church were not so at one and the same time; there were a hundred good for one bad pastor; whilst Luther, at the time we speak of, was the first and only teacher of Protestantism. Besides, Christ Himself gives an unanswerable reply to the objection (Matt. xxiii. 2): "The Scribes and Pharisees have sat in the chair of Moses; all things therefore whatsoever they shall bid you, observe and do, but according to their works do ye not." Again, some Catholic pastors may have been bad men, but still they were the lawful ministers of God, having succeeded to lawfully commissioned predecessors; but Luther stood alone, he succeeded to no one having lawful authority, from whom he could derive a mission. In fine, whatever may have been the lives of some vicious Catholic pastors, they taught nothing new: their teaching was what the best and holiest ministers of the Church taught. Hence, there was no innovation in matters of faith, or principles of morality. But Luther was the first to teach a new doctrine, unknown in the world before his time.

#### Second Week.

Q. We are now satisfied that the author of Protestantism was not a man of God; show us that his undertaking was not from God?—what did he undertake?

A. He undertook to show that the Church had fallen into error; he separated

himself from her, and formed his followers into a party against her.

Q. Could such an undertaking be from God?

A. No; for God has commanded us, not to sit in judgment upon the Church, but to hear and obey her with respect: "And if he will not hear the Church, let him be to thee as the heathen and publican." (Matt. chap. xviii. 17.)

Q. Was it the particular territorial Church of the Roman States, or the Universal Catholic Church, that Luther charged with having erred?

A. It was the Universal Church he dared to calumniate in this manner.

Q. How do you prove this?

A. Before the time of Luther, there was no Christian society in the whole world which believed the doctrines afterwards taught by Luther; consequently, he assailed not any particular sect or Church, but the faith of the whole Christian world.

Q. Are you quite sure that it is incontestably true that no Christian body ever believed, before Luther's time, the new doctrines he began then to propagate?

A. So sure, that we have Luther's own authority for it. "How often," he exclaims, "has my heart trembled and reproached me, and set before me their only and strongest argument: 'Art thou alone wise? Can it be that all others are wrong, and have been in the wrong all this time?'" (Luther's Works, Jena, vii. 414.)

Q. What was it that gave Luther most pain, during the time he meditated the introduction of his new religion?

A. A hidden respect for the authority of the Church, which he found it impossible to stifle.

Q. How does he express himself on this matter?

A. After having subdued all other considerations, it was with the utmost difficulty he could eradicate from his heart the feeling that he should obey the Church. "I hope I have begun in the Name of God; but I am not bold enough to judge of it for certain, and to proclaim that it is certain. I should not like to suffer God's judgment on it, but I crawl to His grace, hoping He will allow that it has been begun in His Name." (Walch, *Lutheri Opera*, xviii,

1551.) He evidently had a conscience, but pride was its ruler.

Q. What think you of the schism caused by Luther? Can one prudently believe that it is the work of God?

A. No; because God Himself has forbidden schism as a dreadful crime. St. Paul, (1 Cor. i. 10,) says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the *same thing*, and that there be no SCHISMS among you; but that you be *perfect in the same mind and same judgment*."

Q. What idea did Luther himself entertain about schism before he blinded himself by his infuriated antipathy to the Pope?

A. He declared that it was not lawful for any Christian whatever to separate himself from the Church of Rome.

Q. Repeat the very words of Luther touching this important matter?

A. I, friar Luther, of the Order of St. Augustine, protest (before the Papal Legate, Cardinal Cajetan) that I cherish and follow the Roman Church in all my words and deeds, present, past, and to come. But if there should be anything to the contrary, and said or done in an opposite sense, or shall be, I wish it as unsaid, and so to be considered." (*D. Martini Lutheri, Opera Latina*. Dr. Henricus Schmidt, vol. ii. Francofurti, 1865, p. 371.) Yet, notwithstanding, he himself burst the moorings which bound him to the Church, and, with his small band of ignorant and reckless followers, opposed her by every means in his power.

Q. What do you remark, on historical examples of conduct similar to this, ever since the birth of Christianity?

A. That in every age, when a small body detached itself from the Church, on account of doctrinal points, it has been universally the case that the small body plunged by degrees deeper and deeper into error and heresy; and, in the end, brought by its own increasing corruption into a state of decomposition, disappeared and perished. Of this we have hundreds of examples; nor can Lutherans or Calvinists reasonably hope that their heresy and schism can have any other end. They are walking in the footsteps of those who have strayed from the fold of truth—from the unity of faith; and they

can have no other prospect than that of so many heresies that have gone before them.

Q. Why have you said that the means adopted by Luther, to establish his new religion, were not of God? What were those means?

A. That he might secure followers, he employed such means as were calculated to flatter the passions of men; he strewed the path to heaven—not like Christ with *thorns*, but like the devil—with *flowers*; he took off the *cross* which Christ had laid on the shoulders of men; he made *broad* and *easy* the way, which Christ had left *narrow* and *difficult*.

Q. Repeat some of Luther's *improvements* upon the religion of Christ?

A. He permitted all who had made solemn vows of chastity, to violate their vows and marry; he permitted temporal sovereigns to plunder the property of the Church; he abolished confession, abstinence, fasting, and every work of penance and mortification.

### Third Week.

Q. How did he attempt to tranquillize the consciences he had disturbed by these scandalously libertine doctrines?

A. He invented a thing, which he called justifying faith, to be a sufficient substitute for all painful religious works—an invention which took off every responsibility from men's shoulders, and laid all on the shoulders of Jesus Christ; in a word, he told men to believe in the merits of Christ as *certainly applied to them*, and live as they pleased; to indulge every criminal passion, without even the restraints of modesty.

Q. How did he strive to gain over to his party a sufficient number of presumptuous, unprincipled, and dissolute men of talent, to preach and propagate his novelties?

A. He pandered to their passions, and flattered their pride, by granting them the sovereign honour of being their own judges in every religious question; he presented them with the Bible, declaring that each one of them, ignorant and learned, was perfectly qualified to decide upon every point of controversy.

Q. What did he condescend to do for Philip, Landgrave of Hesse, in order to secure his support and protection?

A. He permitted him to keep two wives at one and the same time. The name of the second was Margaret von Sala, who had been maid-of-honour to his lawful wife, Christina of Saxony. Nor was Luther the only *Protestant* doctor who granted this monstrous dispensation from the law of God: eight of the most celebrated Protestant leaders signed, with their own hands, the filthy and adulterous document. (See Bossuet's "History of the Variations of the Protestant Churches," book vi. section 1, with the document and signatures given *in extenso* at end of same book vi.)

Q. Does the whole history of Christianity furnish us with even one such scandalous dispensation derived from ecclesiastical authority?

A. No; nor could such brutal profligacy be countenanced even for a moment, seeing that the Scripture is so explicit on the subject. Gen. ii. Matt. xix. Mark x. speak of two in one flesh, but never three. But Luther and his brethren were guided, not by the letter of the Scripture, but by the corrupt passions, wishes and inclinations of men. To induce their followers to swallow the new creed, they gave them in return liberty to gratify every appetite.

Q. It is now quite clear that Luther was not sent by God to reform the Church; is this also true of the other reformers? What says the Italian reformer, Francesco Stan-  
caro, of Calvin?

A. "What demon," says he, "has induced you, O Calvin, to declaim with Arius against the Son of God? Is it that Antichrist of the North whom you adore? Be on your guard, Christian reader, and you, above all, ministers of God, against the books of Calvin; they contain impious doctrine, the blasphemies of Arianism, as if the spirit of Servetus, escaping from the funeral pile, had passed whole and entire into Calvin." (*De Trinitate et Mediatore*, tom. ii., *adversus Bullingerum*, J. Calvin, etc.)

Q. What say the English reformed Bishops on Calvinism?

A. R. Bancroft, Archbishop of Canterbury. (see Heylyn's "Life of Archbishop Laud," p. 57,) in his work, "A Survey of the Pretended Holy Discipline," (London, 1593, p. 398,) thus writes of Calvin: "It is

true that although when he first devised that platforme, 1537, I suppose he (Calvin) had not thought of many places in the Scriptures whereupon he might build it..... Marrie after it was by his means more fully established, then for the better preservation of it, you would hardly bethinke it, what wringing and wrestling there hath since bene made of the Scriptures to underprop it with this translation, with that note, with such an interpretation, and with such a collection." Bancroft was in this matter the mouthpiece of his English fellow-reformers.

Q. How did Calvin die?

A. The Lutheran reformer, Conrad Schluesselburg, thus describes Calvin's terrible end: "God with His mighty hand so struck this heretic, that, in despair of salvation, and calling on the devils and swearing by them, cursing and blaspheming, he breathed forth his malignant soul in utter misery. Calvin died of a pedicular (foul) disease, worms swarming," etc. (*Theologiae Calvinistarum Libri Tres*, liber ii. Francofurti, 1592, p. 72.)

Q. What says Luther on the character of Karlstadt?

A. Luther says: "Karlstadt has become the dwelling place of a thousand devils, and the perfection of pride." (Walch, Luther's collected works, 611, 612.) His son, who survived him, returned to the bosom of the Church.

Q. The German reformers were not then messengers of heaven, but emissaries from a very different quarter; is this also true of the leading English and Scottish reformers? What say you of Cranmer?

A. Cobbett remarks that: "His (Henry VIII.'s) chief adviser and abettor was Thomas Cranmer, a name which deserves to be held in everlasting execration; a name which we could not pronounce without almost doubting of the justice of God, were it not for our knowledge of the fact that the cold-blooded, most perfidious, most impious, most blasphemous caitiff expired at last amidst those flames which he himself had been the chief cause of kindling." (Letter ii. n. 64, "History of the Protestant Reformation in England and Ireland," by William Cobbett, in 2 vols. London, 1829.)

Q. How did this first Protestant Archbishop prepare himself for consecration?

A. By committing perjury: before going to the altar, where he had, in the usual way, to swear obedience to the Pope, he went into a chapel, and there swore that he would not keep the oath to the Pope, if it prevented him from *helping* the King to *reform*, that is, to plunder the Church. (Cobbett, *ibid.*, Letter ii. n. 65. See also "The History of England," by John Lingard, D. D., in 10 vols. Dublin, 1888, vol. v. p. 7.)

Q. How did Cranmer behave as to the divorce of Henry?

A. Knowing that the King was already married to Ann Boleyn, and that the intercourse between them was incestuous and adulterous, he, with matchless hypocrisy and impudence, *as head of the Church*, pronounced a divorce against the lawful wife, Queen Catherine; and thus, *for the good of the King's soul*, permitted him to live on in the most abandoned state. (Cobbett, *ibid.*, 68, 69, and Lingard, *ibid.*, pp. 9-12.)

#### Fourth Week.

Q. What did this Cranmer do shortly after?

A. He annulled this very marriage, which he had declared valid, and declared the fruit of it illegitimate; and this he did in the *name of Christ, and for the honour of God*. (Cobbett, *ibid.*, Letter ii. n. 76, and Lingard, *ibid.*, p. 73.)

Q. Had this wicked man been a priest?

A. Yes; and he had, notwithstanding his vow, one wife in Germany, and another at the same time in England. (Cobbett, *ibid.*, Letter iii. n. 104.)

Q. Was Cranmer a persecutor?

A. He aided Henry in all his robberies and murders. "These horrid butcheries," says Cobbett, "were perpetrated, mind, under the primacy of Fox's great martyr Cranmer, and with the active agency of another ruffian, Thomas Cromwell, whom we shall see sharing with Cranmer the work of plunder, and, finally, sharing too in his disgraceful end." (Cobbett, *ibid.*, Letter iii. n. 98, and Lingard, *ibid.*, pp. 323 346, 463.)

Q. Did Cranmer pronounce another divorce in favour of the King?

A. The King had married Ann of Cleves; he soon disliked her, and wished to have

Catherine Howard. Cranmer again sat in judgment for the *good of Henry's soul*, and declared the King and Queen single people again. (Cobbett, *ibid.*, Letter vi. n. 188.)

Q. When Henry died, had Cranmer sworn to see his will executed?

A. Yes; and he violated that oath in various ways shortly after. In the midst of which perjuries he had the hypocrisy to attend a solemn High Mass. (Cobbett, *ibid.*, Letter vii. n. 195, 196, and Lingard, *ibid.*, p. 359.)

Q. What took place after the High Mass?

A. The cream had been taken by the wife-killing King Henry, by the plunder of the monasteries; the skimmed milk remained for Cranmer and the Protector. These declared the Catholic religion false and wicked; they had crowned Edward as a Catholic; they had taken the oaths as Catholics; they had sworn to uphold that religion; they had taken the King to High Mass, and now, as a *natural consequence*, they combined to plunder the altars, the parish churches, and, above all, the cathedrals. (Cobbett, *ibid.* nn. 196, 197.)

Q. What was the next move of this prince of hypocrites, Cranmer?

A. He had, during the reign of Henry, condemned people to the flames for NOT BELIEVING Transubstantiation; now, he condemned them *for believing it*. He filled England with foreign traders in religion. Perhaps the world has never, in any age, seen a nest of such atrocious miscreants as Luther, Calvin, Zwingli, Beza, Cranmer: every one of them was notorious for the most scandalous vices. The consequences to the morals of the people were terrible; all historians agree that vice and crimes of all sorts were never so great or so numerous before. (Cobbett, *ibid.*, Letter vii. nn. 200, 201.)

Q. What did this founder of English Protestantism do when Edward died?

A. He invited Mary and Lady Jane Grey to London as if to *console* the dying young Edward VI., whilst he really intended to *put both into prison*. A secret messenger was sent to Mary to give her hope, and yet Lady Jane was proclaimed Queen; and Cranmer ordered Mary to submit as a *dutiful subject*; yet, after all, his miscreant

band, a few days after, actually proclaimed Mary Queen. Cranmer, the master-plotter against Mary, actually now tossed his cap into the air, as an expression of his joy that Mary was Queen. No reign, no age, no country ever witnessed rapacity, hypocrisy, meanness, perfidy, such as England witnessed in those who were the destroyers of the Catholic, and founders of the Protestant Church. (Cobbett, *ibid.*, nn. 219-221.)

Q. What now took place as regards Cranmer?

A. His sentence of divorce, and his Protestant religion, were both upset, and this by the very Parliament which had confirmed the one and established the other. Cranmer was confined, and hearing that Mass was celebrated in his cathedral, he wrote an inflammatory address, for which he was committed to the Tower. (Cobbett, *ibid.*, Letter viii. 226.)

Q. What next happened to Cranmer?

A. Brought at last to trial and condemnation, he proposed to recant all his errors; he signed six *different forms of recantation*. He, who had established it, declared now that the Protestant religion was false; that the Catholic religion, which he now believed, was the only true religion; that he had been a horrid blasphemer; that he was unworthy of forgiveness; that he prayed the people, the Queen, and the Pope, to have pity on, and to pray for his wretched soul; that in this, his recantation, he was without fear, or hope of favour, and was actuated only for the discharge of his conscience. It was, after a debate in council, decided that such a monster should not escape justice; that it could be no honour to the Church to see hypocritically reconciled to her a wretch covered with robberies, sacrileges, perjuries, treasons, and blood-shed. Finding now that he must die, and carrying in his breast all his malignity undiminished, he re-recanted the above recantation, and expired protesting against the very religion in which, *only nine hours before, he called God to witness he firmly believed*. Thus died Cranmer, in his sixty-fifth year, twenty-nine years of which were spent in a series of acts which, for wickedness in their nature and mischief in their consequences, are without anything approaching to a parallel in the annals of human infamy. (See



authorities in "The History of England," by John Lingard, D. D., in 10 vols. Dublin, 1888, vol. v. pp. 400, 401, 474-481.)

Q. What inference would you draw from all this?

A. That England was not more fortunate in her first Protestant apostle than Ger-

many or Geneva, and that Catholics ought sincerely to regret that the noble and learned sons of the once pious and religious England should have fallen victims to the delusion that, if God's Church required reformation, He would have chosen such an unhallowed miscreant for that purpose.

## READING CIRCLE CHRONICLE.

### CATHOLIC READING CIRCLE AND STUDY CLUB BUREAU.

#### REPORTS.

Executive officers of Reading Circles, Study Clubs, Literary Societies, Libraries, and University Extension centers, are requested to report under the following heads a detailed account of their organization, system, and general results for the current year, so that some definite knowledge may be had of the scope, aim, strength, character and importance of the Catholic educational movement outside of schools and colleges, etc.

Such a report, we are satisfied, will reflect most favorably on the zeal, earnestness and intelligence of our Catholic people in their efforts to attain a higher status of intellectual culture. The report will also be a great satisfaction to those now engaged in the work and an inspiration and a guide for many to affiliate with the movement.

We respectfully urge that the report be forwarded to the Catholic Reading Circle Bureau, Youngstown, Ohio, and that uniform sheets of foolscap paper be used, and written on one side of the sheet only.

As great labor will be required in tabulating the reports and preparing them for publication, it is earnestly requested that every Reading Circle, Study Club, or other definite Catholic Literary Society co-operate with us, by reporting at once.

Repeated requests for this information should not be necessary:—

City.

Name of Club or Circle.

Year organized.

Time of beginning season's work.

Time of closing season's work.

Meetings: Number, frequency.

Total number of papers.

Total number of readings.

Subjects of Study, with number of meetings devoted to each.

Books used.

Members: Men, women.

Average attendance: Men, women.

Number of volumes in library: Reference, circulating.

Fees.

Officers, (with addresses) President, Secretary, Director.

Lectures: Number, subjects, lecturers.

If circle or club is not in existence, when was it discontinued.

Remarks.

NOTE—Where exact information cannot be given, make an approximate statement, and place a question mark (?) after it.

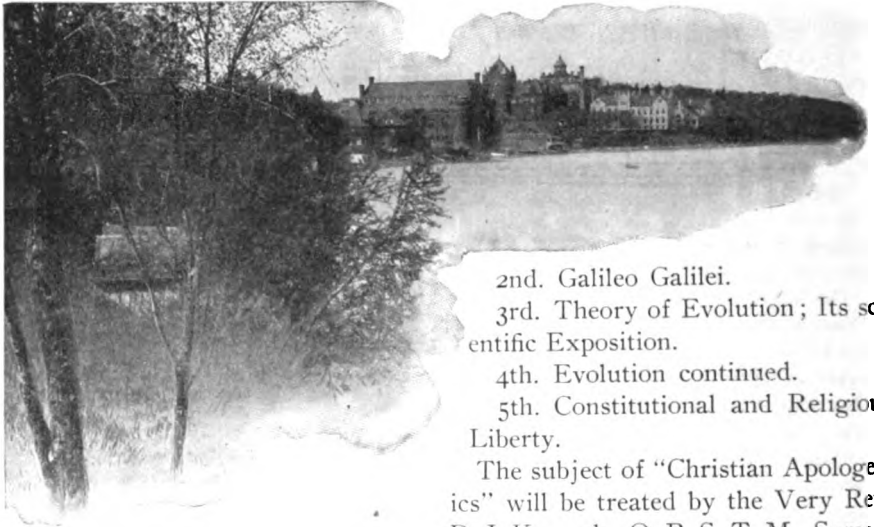
Past officers and members of disbanded Circles are requested to give information under as many heads as possible, and state the year in which the Circles disbanded.

The reports now in hand will be reserved for the general report.

#### DR. O'HAGAN'S LECTURES.

During the month of April Dr. Thomas O'Hagan delivered lectures on English literature before the students of several academies, including the Presentation Academy and Sisters of Mercy, Louisville, Ky.; St. Mary's Academy, Salt Lake City, Utah; Loretto Academy, Pueblo, Col.; St. Mary's Academy, Denver, Col. Several of his lectures were open to the public and were largely attended by graduates and friends eager to accept the opportunity of hearing his scholarly and eloquent discourses.

## CATHOLIC SUMMER SCHOOLS.



### **COLUMBIAN CATHOLIC SUMMER SCHOOL.**

FIFTH ANNUAL SESSION, MADISON,  
WIS., JULY 12 TO AUG. 3.

The officers of the Columbian Catholic Summer School have issued a fifty page prospectus giving full information in regard to the coming session, which will be held in Madison, Wis., beginning on the 12th day of July and ending on the 3rd day of August. The speakers have been selected with great care and are so well known that a large attendance at the coming session is assured.

Rev. H. M. Calmar, S. J., the eloquent Jesuit preacher, will give a course of five lectures under the general heading of "Old but Common Myths; Facts and Fables."

1st. The Inquisition.

2nd. Galileo Galilei.

3rd. Theory of Evolution; Its scientific Exposition.

4th. Evolution continued.

5th. Constitutional and Religious Liberty.

The subject of "Christian Apologetics" will be treated by the Very Rev. D. J. Kennedy, O. P. S. T. M., Somerset, O. Subjects of his lectures are,

1st. Miracles of Christ and the Apostles.

2nd. Resurrection.

3rd. Prophecies.

4th. Messianic Prophecies.

5th. Prophecy of Isaias—IX, 1-8.

Rev. Wm. Poland, S. J., St. Louis University, will give a course of four lectures on the "First Principles of Society," subdivided as follows—

1st. Social Man.

2nd. Domestic Society.

3rd. Civil Society.

4th. Paternal State.

Austin O'Malley, Ph. D., LL. D., professor of literature, University of Notre Dame, will speak on,

1st. Unity in Literature.

2nd. Some Lyric Forms.

3rd. Tragedy and Comedy.

4th. Dramatic Constructions.

Miss Eliza Allen Starr, of Chicago, the well known lecturer on art, devotes four lectures to Frederick Overbeck. Miss Starr's lectures will be illustrated by stereopticon views.

Hon. M. J. Wade, Iowa City, Ia., judge and orator, will speak on—

1st. Legal Evolution of Woman.

2nd. Some Old Statutes.

3rd. Lincoln.

4th. Patriot and Poet—John Boyle O'Reilly.

Rev. T. E. Shields, Ph. D., will continue his work of previous sessions under the head of "Mental Development" in a course of four lectures.

Conde B. Pallen, of St. Louis, will deliver three lectures on "Christian Education."

Hon. John W. Willis, of St. Paul, has been secured for a course of lectures on "War Epochs of American History."

In addition to these course lectures, single lectures will be delivered by the following gentlemen:

Very Rev. Joseph Selinger, of St. Francis Seminary, Milwaukee, will speak on "Is a Change in the Method of Defense and Propagation of Christian Doctrine Imperative?"

Rev. J. M. Cleary, the well known temperance lecturer, will speak on "Temperance."

Rev. P. Danehy, St. Paul Seminary, St. Paul, treats of the "Popular Fallacies about the Bible."

Rev. Wm. J. Dalton, of Kansas City, will lecture on "Magna Charta."

Hon. John Gibbon, of Chicago, on "Without Benefit of Clergy."

Hon. W. A. Byrne, of Covington, Ky., on "God in the Constitution,

Laws and Institutions of the United States."

Thos. P. Hart, M. D., of Cincinnati, O., on "Chivalry."

Rev. Martin S. Brennan, A. M., of St. Louis, gives an illustrated lecture on "Nebular Hypothesis" and "Six Days of Moses."

Hon. M. Brennan, of Detroit, and Hon. E. P. Walsh, of Kansas City, are also on the program, but their subjects are not yet announced.

In addition to the lectures given above, there will be a Teachers' Institute conducted by Mrs. B. Ellen Burke, of Malone, N. Y., beginning July 17th.

Numerous special excursions have been arranged for, prominent among which are those of the

Knights of Columbus on July 15th.

The C. T. A. U. of A., Wisconsin Union, on July 20th.

The Catholic Order of Foresters on July 29th.

Wisconsin day will be celebrated July 14th.

Chicago and Illinois Day, July 18th.

St. Paul and Minnesota Day, July 20th.

The Columbian Catholic Musical Association will give a concert on July 31st.

Conferences on the subject of Catholic Charities will be held on July 16th, 23rd and 30th.

Conferences on Sunday School Work on July 19th and 31st.

The Western Passenger Association has granted rate of fare and one-third on the certificate plan, from all points in its territory. The Central Traffic Association will give same rate for all special occasions.

The prospectus contains several cuts

of Madison and is an attractive and interesting publication. Copies can be secured by addressing the Secretary, John A. Hartigan, 1957 St. Anthony Ave., St. Paul, Minn.

#### OFFICERS AND LECTURERS.

#### COLUMBIAN CATHOLIC SUMMER SCHOOL.

RT. REV. S. J. MESSMER, D. D., PRESIDENT OF THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

Bishop Messmer was born August 27, 1847, in Goldach, Canton St. Gall, Switzerland, near the borders of the beautiful Lake Constance. He made his theological studies from 1866 to 1871 at the celebrated University of Innsbruck. In October, 1871, he came to this country and was appointed professor of theology at the Diocesan Seminary at Seton Hall College, South Orange, Newark, N. J., and remained there until 1889, when called to fill the chair of canon law at the Catholic University of America. In 1885 he was made a doctor of divinity. In the winter of 1889 he attended Professor Giustini's lectures on civil law at the College Appollinare, Rome, where in July, 1890, he received the degree of doctor of canon law. Dr. Messmer was consecrated Bishop of Green Bay, Wis., March 27th, 1892.

Bishop Messmer was elected the first president of the Columbian Catholic Summer School when it was organized, in 1895, and has been unanimously re-elected every year since. The Columbian Summer School is fortunate in the possession of Bishop Messmer as its presiding officer. He is a great scholar and has a charming personality. All who know him love him for his kind heart, gentle and affable disposition and all that constitutes a noble character. His heart is in the Reading Circle and Summer School work and he has labored zealously and most effectively for its advancement.

REV. H. M. CALMER, S. J.

Rev. H. M. Calmer, S. J., was born in St. Louis, Mo., August 6, 1847. After his collegiate studies at the St. Louis University, he entered the Society of Jesus, August 11, 1863. After his novitiate, he taught for a year at the St. Louis University, and at St.

Francis College, Cincinnati, for three years, occupying the chair of Belles Lettres, whence he went to Woodstock, there spending seven years in philosophical and theological studies.

After his ordination to the priesthood. Father Calmer taught Rhetoric and Philosophy in Cincinnati and Milwaukee. But his chief occupation has been in the lecture field. This year he will have finished his twenty-first course of dogmatic lectures. Last year was his first appearance at the Summer School.

Father Calmer is a most entertaining speaker. His oratorical powers are of the highest order. His course of lectures at the Summer School this year will be particularly interesting, and will draw large audiences.

VERY REV. DANIEL J. KENNEDY, O. P.

The Very Reverend Daniel J. Kennedy, of the Order of Preachers, was born in Knoxville, Tennessee, on the 12th of January, 1862. From his earliest boyhood the stamp of the priesthood was upon him and when in his fifteenth year he came under the influence of the venerable and saintly Dominican, Father Jarboe, it seemed a natural thing that there should awaken in his breast a desire to become such a priest as was the holy man who was filling his boyish heart and mind with such lofty ideals. Once clothed in the habit of a Friar-Preacher he gave himself unswervingly to study and to the faithful discharge of all the duties that were his to perform. The blessing of God was with him and he made good head-way in his work. In early manhood he was sent to Louvain, where he spent four years in the deepest study of St. Thomas. It so happened that when his examination for Lectorship was to be made, there was assembled at Louvain a general Chapter of the Order. The dignitaries of the Order, gathered from all parts of the world, were present and before these the young Thomist was requested to defend his theses. So brilliantly did he acquit himself and so modest was he withal that the Master-General arose and folding him in his arms kissed him, and then and there dispensed him from the examination "ad gradus" which ordinarily is made after seven years of teaching.

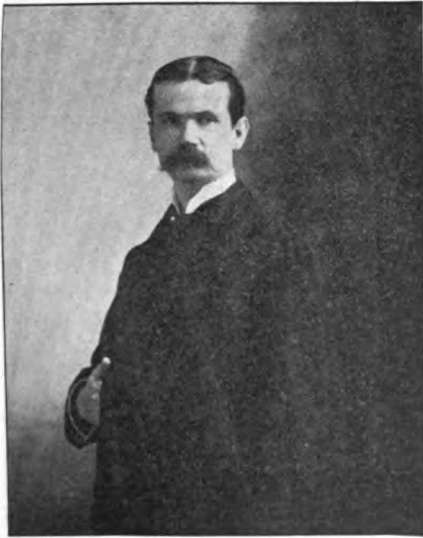
Upon his return to America, Father Ken-

nedy at once began to teach at St. Joseph's Priory of which he is now the Regent of Studies and Prior.

Subsequently, he taught philosophy at the University of Fribourg, Switzerland, but his services were needed in America and he returned to his own, to whom he has ever since devoted in fullest energy the sterling gifts with which God has blessed him.

On the 28th of August of last year the degree of Master of Sacred Theology was conferred upon him. It is the highest degree in the gift of the Dominican Order and places the recipient in the very front rank of Theologians.

Father Kennedy is a man much loved and justly so.



AUSTIN O'MALLEY, PH. D., LL. D.

Austin O'Malley was born in Pennsylvania, in 1858. He was graduated at Fordham college in 1878. In that year he went to Italy, and he studied philosophy for about three years in Rome. He returned to America and obtained the degree of Doctor of Philosophy from Georgetown College, after two years' more work at Philosophy. He was a professor in Loyola College, Baltimore, for two years, and later he studied medicine in Washington. In 1891 he went to Germany where he remained for two years, studying at the Universities of Berlin,

Prague and Vienna. When he returned to America he was appointed Bacteriologist to the District of Columbia. Since 1895 he has been Professor of English Literature at the University of Notre Dame.



HON. M. J. WADE.

Judge M. J. Wade was born in Burlington, Vt., Oct. 20, 1861. In early childhood he removed with his parents to Iowa. When about ten years old, again removed with his parents to a farm in Butler County, where he worked in summer and attended school in winter. At twenty-one he attended St. Joseph's College at Dubuque, Iowa, after which he entered the law department of the S. U. I. in 1884, and graduated in 1886, LL. B. He then formed a partnership with Hon. C. S. Ranck, which was continued until Jan. 1, 1894, practicing continuously during that time in Iowa City. He lectured in the law department of the S. U. I. in 1890, '91 and '92, and was appointed resident professor of law in 1892, which position he held until appointed Judge of the Eighth Judicial District by Gov. Boies, Dec. 20, 1893. He was elected Judge with no opposition in 1894, and has served since. Judge Wade has delivered many lectures in different parts of the country since being on the bench. He is Lecturer upon Evidence in Law Department of State University of Iowa, and Professor of Medical Jurispru-

dence in Medical Department of State University. He delivered a course of lectures upon legal topics at the Columbian Catholic Summer School at Madison, Wis., and read a paper on marriage and divorce at the World's Parliament of Religions at Chicago. He has taken an active part in politics and delivered many Democratic speeches throughout the State before going upon the bench. He is President of the Iowa City Library Association, a member of the American Bar Association and President of the State Bar Association.



REV. THOMAS EDWARD SHIELDS, PH. D.

Thomas Edward Shields was born on the 9th of May, in the year 1862, at Mendota, one of the suburbs of St. Paul, Minn. In 1882 he entered the sophomore class of St. Francis College, Milwaukee, and remained there until 1885, completing its classical curriculum. In September, 1885, he began his philosophical studies in the theological seminary of St. Thomas Aquinas at St. Paul. Here he passed six years: two years in the study of mental philosophy, ethics, and the physical sciences, and four years in the study of theology—dogmatic and moral—and the accompanying branches of Holy Scripture, Church history, and canon law. He was ordained priest on March 14, 1891, and in the following June was assigned as

curate to the Cathedral of St. Paul. After fourteen months in the active ministry there, he went to Baltimore (in September, 1892), received the degree of Master of Arts from St. Mary's University, and began his studies in the Biological Department of the Johns Hopkins University in October of the same year. He graduated from the same institution three years later with the degree of Ph. D. He returned to St. Paul, and began his work at the St. Paul Seminary.

His success in the lecture field has been marked. His work on "The Effect of Odours, Irritant Vapours and Mental Work upon the Blood Flow" has been favorably received by the scientists of both hemispheres.



HON. JOHN WILLEY WILLIS.

John Willey Willis was born in St. Paul, Minnesota, July 13, 1854. He entered the upper primary department of the Jefferson School, and passed through all successive grades of the public school system of St. Paul, graduating at the head of his class in the High School in June, 1873. Later in the year 1873, and during a portion of the year 1874, he attended the State University and Macalester College. At the last named institution he pursued an extensive course of study in the ancient classics, under the special care and instruction of that eminent scholar, Rev. Edward D. Neill, D. D.

Leaving Macalester, Mr. Willis was duly matriculated as a sophomore at Dartmouth College. He was graduated with high honor in the year 1877. In the year 1880, he was created by his alma mater a Master of Arts. October 18, 1879, he was examined for admission to the bar before the Supreme Court, and was duly admitted to practice as an attorney and counselor-at-law. During the years 1881 and 1882, Mr. Willis was a member of the board of education of the city of St. Paul. In the year 1883, he was unanimously nominated by the Democratic State Convention for the office of attorney-general of Minnesota. During the political campaign which followed, he made an extended canvass of the State, delivering public addresses in all the principal cities and towns. Although he received a very large and flattering vote, he was defeated, in company with all his associates on the Democratic State ticket. In the year 1888 Mr. Willis was appointed by Hon. Andrew R. McGill a member of the State Board of Corrections and Charities.

On the 8th of November, 1892, Mr. Willis was elected one of the judges of the District Court for the second judicial district of the State of Minnesota. His term of office expired January 1, 1899. During his term of service on the bench Judge Willis attracted widespread public attention by his decision upholding the constitutionality of the statute providing for the construction of a State Elevator; also by his decision declaring the "Ticket Scalper License Law" unconstitutional, upon the ground that it created a privileged class, and by his instructions to the grand jury of Ramsey County to enforce strictly the statute forbidding the employment of child labor.

Judge Willis is a member of the societies known as the "Sons of the Revolution" and "Sons of the American Revolution," being entitled to such membership by reason of the military service of his great grandfather, Sylvanus Willis, and other ancestors, upon the patriot side in the war of the American revolution. He was received into the Church by Archbishop Ireland, Christmas, 1884.

REV. JOSEPH SELINGER, D. D.

The Rev. Joseph Selinger, D. D., was born in Hannibal, Missouri, at the outbreak of

the civil war. His parents, however, moved to St. Charles, Mo., soon after. He was educated there at the German parochial school. At sixteen he made an examination for a cadet-ship at West Point, but never entered there. After various occupations of a secular character he determined on the study



REV. JOSEPH SELINGER, D. D.

of theology. Lacking means, however, he was enabled by several priests to prosecute his classical, philosophical, and theological studies at St. Francis Seminary, Milwaukee. In 1883 he was sent to the American College, Rome, by Bishop Ryan, then coadjutor to Archbishop Kenrick, now archbishop of Philadelphia. There he took his doctor's cap in the fall of 1887. He was appointed repetitore of dogmatic theology of the American college, and acquainted of his promotion to assistant professor by Monsignor, now Cardinal Satolli. In June, of 1888, however, he was called home by Archbishop Kenrick, of St. Louis, and made assistant to Rev. O. J. S. Hoog, pastor of St. Peter's church, Jefferson City, Mo. While there for over two years he acted as Catholic chaplain to the penitentiary of the state of Missouri. He was invited to the chair of dogmatic theology at St. Francis Seminary in September of 1890. Archbishop Kenrick giving his approval and permission of leave, Dr. Selinger moved to St. Francis, Wis. Be-

sides his work as professor, he has engaged on literary works. He is a contributor to various magazines, and is favorably known as a lecturer on the platform and in the pulpit.



REV. PATRICK DANEHY.

The Reverend Patrick Danehy, professor of Holy Scripture at the St. Paul Seminary, St. Paul, Minn., was born in Wisconsin, in the year 1858. At the completion of his philosophical and theological studies at the Seminary of St. Sulpice, Montreal, he was raised to the priesthood in that city in the year 1881, by the late Archbishop Fabre. For seven years he labored in the performance of parochial duties in the diocese of St. Paul, when he returned to a life of study. He spent one year at the Catholic University of America, another at Louvain, and two at the University of Paris. He then traveled in Egypt and Palestine. Since his return to America he has taught Scripture in the Provincial Seminary at St. Paul.

REV. JAMES M. CLEARY.

Rev. James M. Cleary, pastor of the Church of St. Charles Borromeo, Minneapolis, Minnesota, was born September 8th, in Dedham, Massachusetts. His parents settled in Walworth County, Wisconsin, when he was a child. When sixteen years of age he entered the college of St. Lawrence,

conducted by the Capuchin Fathers at Calvary, near Fond du Lac, Wisconsin. Later he entered the Provincial Seminary of St. Francis of Sales, near Milwaukee, where he continued his studies for seven years and was ordained in the seminary chapel on the 9th of July, 1872, by the revered Bishop Henni. He labored in the archdiocese of Milwaukee for a little more than twenty years, until in the winter of 1892, he accepted an invitation from Archbishop Ireland to enter the archdiocese of St. Paul. He began his labors in Minneapolis without any delay, organized a new parish in South Minneapolis, and placed it under the patronage of the great Cardinal Archbishop of Milan, the zealous laborer for the poor. During the first two years he assembled the people in public halls, and met with signal success in the work of what he has called, "The Public Hall Apostolate." His new church with which he has been identified ever since, was finished and dedicated in the month of June, 1894. For more than twenty years



REV. JAMES M. CLEARY.

Father Cleary has been publicly identified with the Catholic Total Abstinence Union of America, and held the office of president of the Union about ten years.

He has been public lecturer for the organization, and has spoken in the interest of temperance in all parts of the United States.





HON. FRANK P. WALSH.

Frank P. Walsh was born in St. Louis, Mo., July 20th, 1864, and was educated at the Christian Brothers Academy, St. Louis. He graduated in law in 1889, and was admitted to the bar November 10th at Kansas City. Mr. Walsh was corporation counsel of Kansas City three terms. At present he is counsel for the consolidated street railways of Kansas and in general practice of law at Kansas City.

REV. MARTIN S. BRENNAN.

Father Brennan is descended from an old Irish family of which St. Brennan or St. Brendan was a member. At five years of age he attended the old Cathedral School at St. Louis. A few years later he went to the college of the Christian Brothers, where he received the degree of B. A., in 1865, and from the same institution afterward the degree of master of arts and academic sciences. He pursued his theological studies in St. Vincent's college, Cape Girardeau, Mo., and was ordained priest by Archbishop Kenrick, at St. John's church, St. Louis, April 3d, 1869.

His first mission was at Hannibal, Mo. He was subsequently placed in the parishes of Lebanon, Mo., the Cathedral, St. Patrick's and St. Michael's, St. Louis. He was assistant priest at St. Malachy's church for

eleven years, and was then transferred to the rectorship of St. Thomas Aquinas church. He remained pastor of St. Thomas' for eight years, and was then promoted to St. Lawrence O'Toole's parish, where he has been for over seven years. At the synod called by Archbishop Kain, Father Brennan was made one of the nine "irremovable rectors" in the city.

St. Lawrence O'Toole's parish has long been famous for its fine parochial schools, taught by the Christian Brothers and the Sisters of St. Joseph. The church is one of the largest and best in the west. The parish numbers 8,000 souls.

The public schools of the city have adopted Father Brennan's book on "Electricity and Its Discoverers" as a reference book. Another work of his which has exhausted several editions, is "What Catholics Have Done for Science." "Astronomy, New



REV. MARTIN S. BRENNAN.

and Old," published after these two, received the highest encomiums from scientists. His latest work, "The Science of the Bible," is very popular. Father Brennan has written on scientific subjects for a number of magazines, and has been delivering popular lectures on science for many years. He is also professor of astronomy and geology at the Kenrick Theological Seminary.

The prize given by the vote for "the most popular clergyman of all denominations in the west," in 1891, by the St. Louis Republic, was a tour of Europe, and was won by Father Brennan. He received a quarter of a million votes. On his return Father Brennan gave several lectures on his travels, speaking on one occasion to more than 6,000 persons.

Father Brennan is a member of the St. Louis Academy of Sciences, the Astronomical Society of the Pacific and the British Astronomical Association. He has lectured at the Winter and Summer Schools.



JOHN A. HARTIGAN, SECRETARY.

John A. Hartigan, the present Secretary of the School, was born in Ticonderoga, N. Y., in 1865. He was educated at Newton Academy and Montreal College. Before coming to Minnesota he was principal of the high school at Winooski, Vt. He is at present Professor of Physics and Chemistry in the St. Paul Seminary, St. Paul, Minnesota. For eleven years he was officially connected with the National Summer School at Glens Falls, N. Y. He was elected Secretary of the Columbian Catholic Summer School two years ago.

ELIZA ALLEN STARR.

Mr. Henry Coyle, editor of "The Weekly Bouquet," contributed to that periodical a

very interesting and authentic sketch of Miss Starr in May, 1896, from which we glean many of the following facts:

Miss Starr was born August 29th, 1824, at Deerfield, Mass., an ideal New England town. Her ancestor, Dr. Comfort Starr, of Ashford, County Kent, England, settled in Cambridge, Mass., in 1634. His son, the Rev. Comfort Starr, was graduated from Harvard College in 1647, and was named in the College charter, dated May 10th, 1650.

On her mother's side, Miss Starr is descended from "the Allens of the Bars," who came from Chelmsford, Essex. The family were distinguished in the colonial history of the town of Deerfield from the time of King Phillip's War.

Miss Starr attended the old Deerfield Academy, where she studied the art which has been such a joy to her through life, not from models, but directly from nature, for Deerfield was a center of learning and culture, and as a girl she was surrounded by the choicest artistic, literary and social influences growing up in an atmosphere in which Bryant, Dana, Emerson, Longfellow,



ELIZA ALLEN STARR.

Whittier, Holmes and Lowell, were the philosophers and poets inspiring the thought of the time.

She went to Boston to continue her stud-

ies, in June, 1845. In 1848, Miss Starr went to Philadelphia.

During this visit to Philadelphia, she met Archbishop Kenrick, and with his encouragement, several of her poems were published. It was largely through his influence, and that of her cousin, Professor Allen, that she was led to see the truth eventually, after nine years of mental struggle.

Miss Starr returned to Boston and was received into the Church by Bishop Fitzpatrick. This event occurred in the old Cathedral on Franklin Street, and she received her first Communion on Christmas morning, 1854, in the chapel of the Sisters of Charity.

Two years later, Miss Starr removed to Chicago, where she resides at the present time, and where she began her life-work in earnest, as a teacher and a writer of art and artists. She was a frequent contributor to the best magazines, and she worked hard in the interests of art and its advancement.

Miss Starr published her first volume of poems in 1868, which received warm praise from the critics and the public, and in 1870, "Patron Saints," still so popular. In the great Chicago fire of 1871, Miss Starr suffered a severe loss in the destruction of her home, and many valuable treasures which can never be replaced. Soon after the fire she went to St. Mary's, Indiana, as an instructor of art in the convent, where she remained four years.

In the year 1875, she went to Europe, spending seven months in Rome, and visiting the principal cities of Italy, the outcome of which was her beautiful book, "Pilgrims and Shrines," in two volumes, illustrated by original etchings from her own sketches.

Miss Starr returned to Chicago in 1877, and opened a studio in St. Joseph's Cottage, where she has taught and given courses of lectures to the present time. The cottage is at the north end of Chicago, near the Cathedral, and is filled with rare works of art. A statue of St. Joseph, the work of her nephew, Mr. William W. Starr, while they were in Rome together, stands in the hall way, as the Patron of the house.

In the year 1885, the University of Notre Dame conferred on Miss Starr the "Lætare Medal." The medal is of gold, and bears upon it the inscription, "To Miss Eliza

Allen Starr, in Recognition of her Services to Catholic Art and Literature."

In 1887 she published "Songs of a Lifetime," of which a distinguished critic said: "There are not a few among them which ought to have, and will yet have, as wide a popularity as the poems of Father Faber or Adelaide Proctor."

Miss Starr took a prominent part in the Woman's Program, and the Religious Congress of the World's Fair. She is still president of the "Queen Isabella Association," which has never been dissolved. It was through her connection with this society that she issued her "Isabella of Castile," and also wrote to His Holiness, Leo XIII., asking his blessing and approval of the work. The Pope in his reply, through Cardinal Rampolla, sent his approbation and benediction to the Queen Isabella Association, and "to that noble daughter of the Church—Eliza Allen Starr."

In the same year, 1893, she received a grand testimonial signed by Cardinal Gibbons and hundreds of the most distinguished clergy and laymen of the Church in the United States in recognition of her valuable services in behalf of religion, art and humanity.

Her "Patron Saints," in two volumes, "Pilgrims and Shrines," in two volumes, "Songs of a Lifetime," and "Isabella of Castile," have been succeeded by "Christmas-tide," "Christian Art in our Own Age," "What we See," a book for children, and by a work of marked artistic significance, "Three Keys to the Camera della Segnatura of the Vatican," already widely circulated, which has been succeeded the last year by a booklet *The Seven Dolours of the Blessed Virgin*, illustrated.

That Miss Starr has lectured at several successive sessions of the Columbian Catholic Summer School is strong proof of her popularity and ability. She has been deeply and practically interested in the Catholic Summer School and Reading Circle movements, and out of love and zeal for the advancement of Catholic Education she contributed numerous scholarly articles to the Catholic Reading Circle Review, the most important of which was her series of twelve studies on Christian Art, contributed for the

Study Class department of this magazine, and adopted by hundreds of academies and reading circles in their prescribed courses.

Her lectures on Frederick Overbeck were first called for in Buffalo, where Miss Cronyn was active in all intellectual ways, and have been given in New York, Rochester, Boston, Lowell, Chicopee, Detroit, Milwaukee, St. Paul, St. Louis, New Orleans, St. Joseph, Notre Dame University and St. Mary's, St. Clara's Sinsinawa Mound, Mount St. Mary's, Leavenworth, Madison, Longwood, with the Notre Dame Sisters.

"It is a misfortune that the beauty of the inheritance which Catholics have received through the loving devotion of their spiritual ancestors in art, is not appreciated by us here in America," observes Prof. Maurice Francis Egan. "Neither in art, architecture, nor in literature, have we made the most of our heritage. There are many reasons for this—and good ones, too; but the fact remains. And until we admit this fact, and at the same time, the reasons, we shall not be able to appreciate what Miss Eliza Allen Starr has done for us."

A gentle Dominican Sister of New Orleans, where Miss Starr gave five lectures before the Winter School Session, writes of Miss Starr: "Her inner life is even more beautiful and interesting than her public. Hers is a lovely soul! She is simple as a child, and so truthful! She never turns aside from the truth—she tells you at once what she thinks."

Miss Starr keeps up with the times in thought and feeling, and a writer observes, "The changing years have not lessened the interest she feels in her work; she is as earnest today and as enthusiastic as when the star of poesy and art in its early brightness hung in the promising sky of her sweet young girlhood."

CONDE B. PALLAN, PH. D., LL. D., ST. LOUIS, MO.

Mr. Pallen was born in St. Louis in 1858. His family was amongst the founders of the city. He was educated by the Jesuits, and

graduated at Georgetown College in 1880. He has contributed various articles, mostly of a literary and philosophical character, to the Catholic magazines; published a small volume of sonnets with Maurice F. Egan in 1884 (Kegan Paul, Trench & Co., London, publishers); became editor of the *Catholic World*, of St. Louis, in 1885, which journal in 1888 was consolidated with the *Church Progress*, of which he is at present the editor; wrote and gave the centennial ode at the centennial celebration of Georgetown College in 1889, and read a paper on "American Catholic Literature" at the Catholic Continental Congress in Baltimore the same year.

Mr. Pallen has, we believe, delivered lectures at one or the other of the Catholic Summer Schools every session since the establishment of the Catholic Summer School of America at New London, Conn., in 1892. His lectures on the Philosophy of Literature, and Literary Epochs have been published in two volumes by Herder, of St. Louis, and are unsurpassed in the realm of philosophical and literary criticism.



D. H. M'BRIDE, TREASURER.

## THE CATHOLIC SUMMER SCHOOL OF AMERICA.

CLIFF HAVEN, N. Y., ON LAKE CHAMPLAIN, JULY 9 TO AUGUST 25.

### SCHEDULE OF DATES.

The following statement indicates the dates already assigned for the lectures to be given at the Champlain Summer School during the season of 1899. For the complete list of speakers the syllabus must be consulted. It will be ready for publication the latter part of June:

FIRST WEEK, BEGINNING JULY 10.  
—Reception to Regent, Hon. John T. McDonough, Secretary of State. Five morning lectures under the general title: "Rambles in Literature," by the Rev. Clarence E. Woodman, C. S. P. Lectures by other speakers to be announced.

SECOND WEEK, BEGINNING JULY 17.  
—Five lectures on "Sociology" by the Rev. W. J. Kirby, Ph. D., S. T. L. Evening lectures by John Francis Waters, M. A. Reception to Rt. Rev. Mgr. Loughlin, D. D.

THIRD WEEK, BEGINNING JULY 24.  
—Five lectures on "Tendencies in Biology" by Dr. James J. Walsh.

FOURTH WEEK, BEGINNING JULY 31.—Five lectures on "Celebrated Women of France" by Alexis I. du Pont Coleman, M. A.

FIFTH WEEK, BEGINNING AUG. 7.—Five lectures on "Sensation and Thought" by the Rev. John T. Driscoll, S. T. L.

SIXTH WEEK, BEGINNING AUG. 14.—Five lectures on "Psychology in Education" by the Rev. James A. Doonan, S. J.

SEVENTH WEEK, BEGINNING AUG.

21.—Five lectures on "Will Power in the Domain of Ethics" by the Rev. Thomas I. Gasson, S. J. During this closing week five evenings will be devoted to Song Recitals by the Rev. Thomas P. McLoughlin, S. T. L.

Arrangements are under way to assign dates for Round Table Talks on many important subjects, including microscopic observation of specimens in biology and nature study, with excursions to places of interest in the vicinity of Cliff Haven.

### ENTERTAINMENT AND RECEPTION.

The great Summer School Progressive Euchre, which was announced in



JOHN A. SULLIVAN, CHAIRMAN.

the March number of this Magazine, took place on April 17th at the Grand Central Palace, New York City, and

was one of the most brilliant social successes which ever occurred in New York City. Nearly five thousand persons were present, among them being nearly all the prominent Catholics of the city. There were fifty sections of forty-eight players each, making 2400 persons in actual play. Each section was managed by a lady captain, and the general manager of the euchre was Mr. Henry J. Heidenis, who handled the affair so admirably that it passed off without a single hitch. There were 180 prizes, many of them of great value, and all beautiful, useful and costly. The prizes were numbered according to value, No. 1 being the most valuable. The winners, however, had the option of taking one of less value if they preferred it. The lady who was first among the winners also had the honor of leading the Grand March in the dance which followed the euchre.

The contest was a spirited one, the ladies and gentlemen playing with great zest in order to carry off the beautiful prizes. The entertainment of the evening consisted of three parts: First, Concert, by Prof. Chas. H. Van Barr's Orchestra; Second, Progressive Euchre; Third, Reception. A handsome sum was realized for the Catholic Summer School. Father Lavelle, President of the Summer School, and his able corps of associates, were congratulated and thanked by all those interested in the Summer School for the brilliant success of the euchre.

The officers of the general committee were Hon. John A. Sullivan, Chairman; Mr. John J. Barry, Vice Chairman; George J. Gillespie, Secretary and Treasurer; Mr. Henry J. Heidenis, General Manager. The general committee consisted of 180 of the most representative Catholics of New York City.

The special thanks of Rev. Father Lavelle, the officers of the New York branch of the Catholic Summer School of America and the general committee are extended to those ladies, gentlemen and business houses who so generously donated the beautiful articles awarded as prizes. Their kindness was the means of making the reunion particularly attractive, and was, more than anything else, the means of giving to it the measure of success which it attained.

#### WINNERS OF FIRST PRIZES:

Miss Mary G. Collins, Brooklyn, lady's solitaire diamond ring—Mrs. M. A. Mills, donor; Miss Anna May Markey, Brooklyn, diamond and sapphire scarf pin—Geo. B. Coleman, donor; Mr. T. Adrian Curtis, New York City, gentleman's solitaire diamond ring—George B. Coleman, donor; Mrs. Thomas J. Kearney, New York City, ruby solid gold ring—Mrs. M. A. Mills, donor; Mr. John Zeaman, New York City, solid silver tea and dessert spoons—Mr. Henry McAleenan, donor. Mr. Zeaman returned this prize to Father Lavelle as a gift for the use of the Summer School. Mr. Thomas Farley, Brooklyn, gentleman's solid gold open faced watch—Mrs. M. A. Mills, donor.

#### WINNERS OF SECOND PRIZES:

W. H. Waters, New York; Jos. Martin, New York; Thomas Molony, New York; John J. Sheil, New York; John F. Gilchrist, New York; Mr. Turner, Brooklyn; J. Joyce, New York; Miss L. Burlinson, New York; Mrs. C. F. Walters, New York; Miss Kate O'Connor, New York; Miss M. Collins, New York; Mrs. C. Olcott, Brooklyn; Miss K. O'Donnell, Brooklyn; Miss Cizzie Walsh, New York; Mrs. Finley, New York; Mrs. James Devlin, New York; Miss Ada Mc-

Tigue, Far Rockaway; Miss Lillian L. Swalm, New York; Miss Roche, New York.

#### WINNERS OF THIRD PRIZES:

Miss Jos. E. Murphy, New York; Miss Curtis, New York; Miss Austin, New York; Mrs. Edw. Feeney, Brooklyn; Miss Rose Dunphy, New York; Miss Irene Gallagher, New York; Mr. John A. Kelly, Brooklyn; Miss McGill, Brooklyn; Mrs. J. D. Smith, New York; Miss Wuylack, New York; Miss Cahill, New York; Miss Masterson, Mrs. A. J. Burns, New York; Miss Marie Hayard, New York; Miss Rebe Scott, New York; Miss F. O'Donnell, New York; Mr. K. V. Keon, New York; Miss Anna G. Hagan, New York; Mr. E. Holland, New York; Mr. J. J. Cody, New York; Mr. F. Ferlinde, New Jersey; Mr. Maurice Halpin, New York; Mr. F. W. Heide, New York; Mr. G. Francis Springmeyer, New York.

#### THE PRIZES AND PRIZE DONORS ARE AS FOLLOWS:

Mrs. M. A. Mills—One lady's solitaire diamond ring, first prize; 1 gentleman's ruby solid gold ring, 1 solid silver scissors, 1 cut glass solid silver inkstand, 1 solid silver book-mark, 1 solid silver smelling salts; 1 solid silver set of buckles for belt, 1 antique silver time piece, 1 gentleman's open face solid gold watch, 1 gentleman's solid gold sword diamond stick pin, 1 gentleman's solid gold pearl setting stick pin, 1 gentleman's solid gold solitaire diamond stick pin, 1 set Encyclopedia (New National) 4 vols.

Mr. Geo. B. Coleman—One gentleman's diamond and sapphire scarf pin, 1 gentleman's solitaire diamond ring.

Mr. Edward C. Sheehy—One English whip, 1 Yankee clock, 1 order for a hat, 1 umbrella, 1 box Knickerbocker theatre, 1 order for box in any theatre.

Mr. Henry McAleenan—One set solid silver dessert spoons.

Mrs. M. Corcoran—One fish set (Austrian Ware). Bloomingdale Bros., 1 lady's parasol (Abraham & Straus) 1 sofa pillow (Ehrich Bros.), 1 sofa

pillow (Stern Bros), 1 piece silver (Wanamaker), 1 vase (Higgins & Seiter), 1 calendar (Lambert Bros.), 1 Placque (Levres) Tiffany's, 1 box cigars (Park & Tilford).

Mr. Thaddeus Moriarity—1 white Escritoire.

Holy Rosary Reading Circle—One silver slipper tongue, 1 silver blotter roller.

Mrs. C. A. Pulleyn—One bronze clock, stone setting, 1 gentleman's umbrella, 1 leather writing pad (black), 1 leather writing desk (black), 1 oval plate glass mirror with candelabra.

Miss Katherine I. Perry—One ivory and silver paper knife.

P. K. Lantry—One white leather pocket book.

Miss J. C. Lynch—One solid silver paper knife.

Miss Agnes Wallace—One lamp, gilt and china, 1 fan.

Rev. J. M. Lavelle—One set silver dessert and teaspoons.

Mrs. Chas. Murray—One ivory card case and counter, 1 double inkstand and bottles, bronze, 1 card case seal, 1 lady's pocketbook, 1 single inkstand and bottles, oak.

Wm. C. O'Brien—One black Morocco lady's bag, 1 black Morocco card case, 1 black Morocco pocket book.

Rev. Dr. F. H. Wall—One silver gold lined hair receiver, 1 silver mounted hat brush, 1 plate glass mirror.

Miss M. L. Corrigan—One camera (donor) Mrs. Jno. Ryan.

Miss M. A. Curtis—One Venetian fruit dish, 1 hand painted placque, 1 stein.

Miss Kate G. Broderick—One cut glass dish.

Mrs. N. Curtis Lenihen—One Carlsbad loving cup, 1 group in bronze, 1 large bronze lamp.

Mrs. E. P. Jones—One tobacco jar, 1 silk waist (made to order for winner.)

Miss M. Byrnes—One water color picture.

Miss A. G. Tobin and Mrs. Wm. C.

O'Brien—One pin cushion, 1 hand worked doily, 1 earthen jar.

Miss Brangan—One gold pen-holder, 1 silver seal stamp, 1 bric-a-brac (cats with machine).

Miss Cecelia Workman—One fancy card tray.

Mrs. J. J. Barry—One green glass flower vase, 1 tea set, 1 rocking chair, 1 toilet set, (donor) Lyons & Chabot, 1 silver ice water pitcher.

Mrs. E. Rowan—One table, 1 tea set.

Mrs. Jno. Ryan—One loving cup.

Jas. R. Kean Co.—One gilt chair.

Mrs. J. P. Silo—One stamp seal, China, 1 blotter pad, 1 inkstand and tray.

Mrs. Henry Heide—One box chocolate bon bons, 1 box jujubes, 1 box licorice pastilles.

Miss Mary A. J. Duffy—One gold gilt clock.

Mrs. Hart—One fan.

Mr. Jno. B. Shea—One pearl handled pen holder, 1 pearl handled pen holder.

Miss Alice Tobin—One fine linen handkerchief, 1 fine linen handkerchief.

Cornelius O'Reilly—One pair opera glasses, 1 thermometer, 1 barometer.

Misses O'Reilly—One clock, brass, 1 gold powder box.

Miss Celia Garrick—One pearl and turquoise ring, 1 turquoise and gold ring, 1 gold pen and pearl holder, 1 inkstand, 1 plaque.

Gerry & Murray—One oak inkstand, (single) cut glass bottles, 1 double inkstand, bronze, 1 order for box of paper and envelopes with Die (initials of winner), 3 boxes of note paper and envelopes.

Mrs. E. E. Madigan—One hand painted stationery rack, 1 book, 1 painting.

Articles from unknown donors—One lady's umbrella, China handle, 1 triple looking glass, 1 red silk purse, 1 hat pin, cut glass gold, 1 solid silver pen holder, 1 black Morocco card case, 1 bronze China card tray, 1 green

leather pocket book, 1 ivory and gold pen holder, 1 purple fan, 1 white leather address book, 1 silver nail file, 1 silver button hook, 1 portfolio, 1 paper weight (nickel horseshoe), 1 vase, 1 Alligator pocket book, 1 camera, kodak, 1 camera, bulls eye.

Many other prizes were received and arranged with the others for distribution in their proper order by the prize committee.

#### SUMMER SCHOOL LIBRARY.

President Lavelle has addressed a second letter to the friends of the Summer School urging them to assist in the formation of a Summer School Library by the donation of some book or books. The books need not necessarily be new. They may be of any class, art, athletics, biography, fiction, history, geography, literature, mathematics, music, natural science, poetry, pedagogy, psychology, political science, religion—in fact on any subject. It is necessary that this matter be given attention as soon as possible, as the books should be catalogued and ready for circulation when the session begins. Donations should be sent to Miss Mary P. Rorke, Cathedral Library, 123 East Fiftieth street, New York City.

#### GRAND EXCURSION.

During opening week, July 8 to July 15, 1899, under the auspices of the Champlain club.

Tickets for the excursion, including fare, sleeper, one week's board and lodging, and admission to all lectures, hops, entertainments, excursions, etc., thirty-one dollars (\$31.00).

For those who cannot conveniently take the excursion at New York, the committee will be pleased to furnish tickets giving all accommodations and privileges, except railroad fares, for nineteen dollars (\$19.00).

This applies to the many friends of the Summer School in other cities and towns.

The program will be announced in the next issue.



# MOSHER'S MAGAZINE.

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JUNE, 1899.

No. 2.

## PARIS AND ITS PEOPLE.

### III.—THROUGH PLEASURES AND PALACES.

MARY WINEFRIDE BEAUFORT.

**A** CHURCH, a fortress and a palace are linked together in the history of Paris, and illustrate the phases through which religion, politics and art have passed during the centuries which preceded the French Republic.

The Church exists even though not now allied to the state. It is the church of the rich and of the poor, rooted in the soil of France the "eldest daughter of the Church."

The feudal fortress and Palace of the Louvre has been turned into an art gallery, showing the development of the innate genius of the French nation which transforms all it touches into artistic realities.

The palace of the Tuileries is in ruins! The Merovingian, Carolingian and Capetian dynasties have been gathered to their fathers, and the people reign in their stead.

St. Germain l'Auxerrois is the parish church of the Louvre, and was founded in 560, by St. Germain of Paris, in memory of St. Germain of Auxerre. As the royal church it held first rank in Paris, after the Cathedral.

It was turned into a fortress by the Normans in 886, and was rebuilt later.

The fifteenth century porch is considered perfect by such an unquestionable authority as Viollet-le-Duc.

Groups of beggars are always on its steps, their crutches and costumes are a favorite subject for the artists who hover near and transfer picturesque poverty to their canvasses. Within there are some fine old pictures, but restorations have not improved the church. A beautiful rood-loft, designed by Pierre Lescot, and sculptured by Jean Goujon, has been removed, whilst regretting the loss of some landmarks of the past, the eye rests thoughtfully on some living pictures of the present. In all French churches life and death seem to meet. A baptism, a wedding, and a funeral, are taking place in some of the surrounding chapels.

On the 24th of August, 1872, the bell of St. Germain l'Auxerrois gave the signal for the massacre of Saint Bartholomew, at the order of the young king Charles IX. The odium of this massacre rests on the king's mother, Catherine de Medicis.

She was a freethinker of the Machiavellian school, and in order to preserve her head she adopted the pol-

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icy of assassination. Had a Blanche or a Saint Louis been in Paris at that time, instead of Catherine and her weak son Charles IX., the history of France would not have been stained with such a blot.

During the troublous times of the Revolution we find the king sharing with his subjects the privilege of joining in a solemn function at St. Germain l'Auxerrois. It was on the 23rd of May, 1790, that Louis XVI. and

by every man against his brother. For three long weeks this dog lay on his master's grave, and at the end of that time the dumb animal's devotion ended in death. Delavigne calls him "*le chien du Louvre.*"

Near St. Germain l'Auxerrois is the entrance to the palace of the Louvre where Concini, a favorite of Catherine de Medicis, was murdered.

The Louvre is said to have been founded by Childebert I., in the sixth



PALACE OF THE LOUVRE.

Marie Antoinette, accompanied by their children, and the king's heroic sister, Madame Elizabeth, walked in the procession of the *Fete Dieu* to this church from the palace of the Tuilleries.

In the Revolution of 1830, a trench was dug opposite the western door, and the dead were buried here. One of the victims had a dog whose fidelity is a contrast to the fierce war waged

century. Its Latin name was *Lupara*, its root was evidently *Lupus*, and probably had reference to the neighborhood at that time which was infested with wolves. Tradition relates that in the time of Dagobert, a little hunting seat existed in the forest, near the river, and every morning the king crossed the Seine in a ferry boat to return to his residence in Paris.

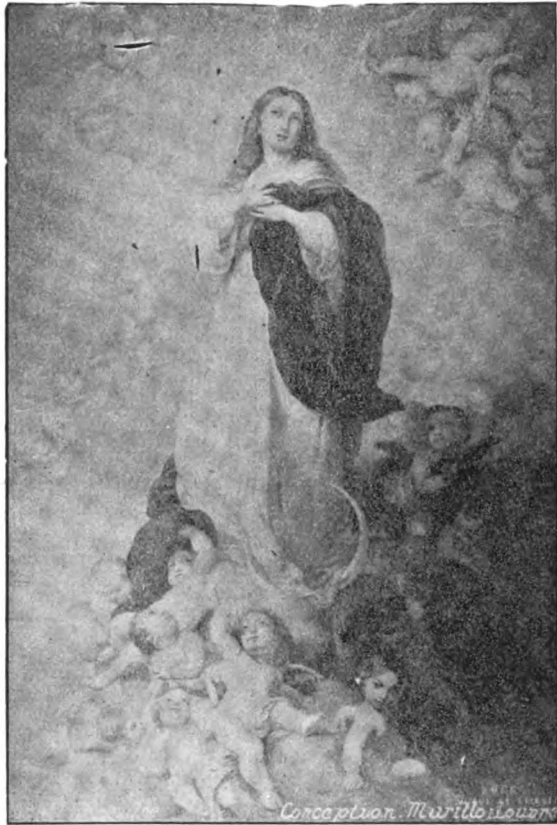
Charlemagne began a system, followed by many of the French kings in subsequent reigns, of giving a lodging in the Louvre to Alcuin and other learned men, who aided in founding the great schools of Paris.

For three hundred years this feudal fortress frowned over the city. In 1204, a great tower and a dungeon were added by Philippe Auguste, and this is quaintly described in *The Romance of the Rose*.

By degrees it was embellished, gardens full of flowers enlivened the grey historic walls and moats. One tower was occupied by the King's library, and this was open to the literary men of the time. There is a picture, now preserved at St. Denis, which was found in St. Germain des Pres, and which is an exact representation of the ancient Louvre.

There was a saying that the king of France had always three residences when he was in Paris: the Palais where he was a king, the Louvre, where he was a *gentilhomme*, and the Tournelles, where he was a *bourgeois*. For five reigns the Louvre was neglected, until Francois I., attracted by the beauty of the site, ordered the great tower of Philippe Auguste to be pulled down. This was regretted by the people, for they had the pleasure of seeing the great lords imprisoned there. It was as strong as the day it was built, and five months were occupied in demolishing it.

Twelve years later, when Charles Quint was expected, the Louvre was



IMMACULATE CONCEPTION (Murillo).

improved; thousands of workmen swarmed within the weather-beaten walls, hanging paintings and tapestries over the old, rough masonry.

During the Renaissance, Pierre Lescot and Philibert Delorme added two beautiful wings to the Palace of the Louvre. The long gallery was built during the reign of Henry IV., and from that time until Richelieu came into power, the old palace was deserted, and its silent halls no longer re-echoed with the sound of the hammer and chisel. It was a calm before the storm, for the day was coming when the nations of the world should crowd into the lofty galleries of the Louvre;

when the palace of the consecrated kings should become the school of art and the heritage of consecrated genius.

It was laid down as a principle that the kings of France should have the finest palace in Europe. To complete the building the great artists Charles and Claude Perrault were called upon, but they had only worked on it for a short time when Louis XIV. turned his attention to Versailles, and for seventy-five years the Louvre was again abandoned, and moss and wall-flowers covered its venerable walls; it seemed as if nature made one final effort to adorn the future home of art and to throw her mantle of verdure over the forsaken palace.

In the habitable portions Louis XIV. had granted *ateliers* to artists, and it was the meeting place of the French Academy.

The painter David lived in the Louvre, and at last, during the Republic, it was finished and converted into a museum.

There were royal collections of works of art at the different palaces of the kings of France, but especially at Fontainebleau. These were brought to the Louvre and were the foundation of the National Museum. Napoleon III. determined to unite the Louvre to the Tuileries, which was accomplished in 1857, but the destruction of the Tuileries has robbed the Square of the Louvre of its original grandeur.

The first idea on entering the galleries is one of disappointment, the vastness by which we are surrounded is confusing, and several hours are required to get an idea of the size of the galleries.

Here is the Immaculate Conception, by Murillo, a glorious picture, giving

a glimpse of heaven every time it is contemplated. This is the gem of the Spanish school.

There are two Saint Michaels by Raphael. The greatest of which was painted for Francis I. The king left the choice of the subject to the painter, and he selected the military patron of France, and of that knightly order of St. Michael, of which the king was the Grand Master.

Kugler describes the picture thus:

"Like a flash of lightning the heavenly champion darts upon Satan, who in desperation writhes at his feet. The angel is clad in scaly armor, and bears a lance in his hands, with which he aims a death blow at his antagonist. The air of grandeur, beauty, and calm majesty in the winged youth, the rapidity of the movement, the bold fore shortening of Satan, hurled on the lava rocks, have a most impressive effect."

There is a very fine passage in Mrs. Jameson's "Sacred and Legendary Art," which brings the painting before our imagination.—"St. Michael—not standing, but hovering on his poised wings, and grasping the lance with both hands—sets one foot lightly on the shoulder of the demon, who, prostrate, writhes up, as it were, and tries to lift his head, and turn on his conqueror with one last glance of malignant rage and despair."

The Archangel looks down upon him, with a brow calm and serious; in his beautiful face is neither vengeance nor disdain—in his attitude—no effort; his form a model of youthful grace and majesty, is clothed in a brilliant panoply of gold and silver; an azure scarf floats on his shoulders; his wide-spread wings are of purple, blue, and gold; his hair floats out-

ward on each side of his head, as if from the swiftness of his downward motion. The air emits flames, and seems opening to swallow up the adversary. The form of the demon is human, but vulgar in its proportions, and of a swarthy red, as if fire-scathed; he has the horns and serpent tail; but, from the attitude into which he is thrown, the monstrous form is so fore-shortened that it does not disgust, and the majestic figure of the Archangel fills up nearly the whole space—and fills the eye—fills the soul—with its victorious beauty.

That Milton had seen this picture, and that when his sight was quenched the winged saint re-visited him in darkness, who can doubt?

“Over his lucid arms  
A military vest of purple  
flow'd

Livelier than Meliboean,  
or the grain

Of Sarra, worn by kings and heroes  
old

In time of truce.

‘By his side,  
As in a glittering zodiac, hung the  
sword,  
Satan’s dire dread, and in his hand  
the spear.’”

Amongst Raphael’s numerous pictures, probably The Holy Family, and *La Vierge au Voile* are the greatest favorites. Then Perugino’s Holy Family, where we see St. Rosa on one side of the Blessed Virgin, and St. Cath-



ST. MICHAEL (Raphael).

rine on the other, is full of saintly garce. *La Vierge au Rocher*, by Leonardo da Vinci, is well known. The Coronation of the Virgin by Fra Angelico is said to be his best picture; in order that his “task might not be unworthy of Him in whose sight it was undertaken, he always implored the blessing of heaven before he began his work, and when an inward inspiration told him his prayer was answered, he considered himself no longer at liberty to deviate in the slightest degree from the inspiration, persuaded, that in this, as in everything

else, he was only an instrument in the hand of God." (Rio. Poetry of Christian Art.)

The Marriage Feast of Cana, by Paolo Veronese, is one of the treasures of the Louvre. There are important portraits introduced, including Francis I., Eleanore of Austria, and Charles V. Also of Titian, Tintoret, Bassano, and of the artist himself.

There are a host of masterpieces by Salvator Rosa, portraits by Rembrandt and historical paintings by Rubens, ordered by Marie de Medicis to decorate the Luxembourg. These latter pictures are twenty-three in number, and are in the *Gal-lerie Medicis*.

It would be impossible in a short sketch to enumerate the riches of the Louvre. The French school is represented by Nicholas Poussin, and the Milanese by Luini. The Infant Jesus sleeping is the poetry of art. The Blessed Virgin is not merely a beautiful woman, but simplicity, resignation, and motherly love may be traced in her expression. The attitude of the child is very graceful and suggestive of gentle sleep. There is a very beautiful Nativity also by Luini.

Who does not know the Saint Monica and Saint Augustine by Ary Scheffer? It is the companion picture to the Temptation of Christ.

The collection of sculpture is divided into ancient and modern schools. Passing through the middle ages and



LA VIERGE AU DIADÈME (Raphael).

the *renaissance*, one is bewildered by the treasures of art collected here. Carvings from the Temple of Jupiter, in the city of Olympia, in Elis, admirable bas-reliefs, and a fragment of the frieze of the Parthenon, are in excellent preservation. We pass through the Hall of the Caryatides to see the statue of Cincinnatus, which belongs to one of the finest periods of Grecian art. The beautiful group of the Fawn and the Child is perfect in outline, full of expression, and disproves the theories of those who accuse ancient art, as being destitute of sentiment. We linger in admiration before the celebrated statues of The Gladiator, the Venus of Arles, and *Diane Chasseresse*. A statue of Julian the Apostate takes the

lover of history back to the Paris of early ages, when this benefactor of the city dwelt within her walls.

The *chef-d'œuvre* is the *Venus de Milo*, one of the grandest relics in the world of ancient sculpture. The author is unknown. The statue was at first believed to be the work of Praxiteles. It was found in February, 1820, in the island of Melos, by a peasant; offered to the French consul for 25,000 francs, but he hesitated to give such a large sum for it. It was secured some years later by the Marquis de la Riviere and added to the treasures of the Louvre.

Not alone in the Louvre is artistic Paris represented, but every nook and corner of this soul-inspiring city, is pervaded by an atmosphere of art. Treasures are to be found and beauties to be discovered which elevate the thoughts to the Eternal Beauty, from which the first principles of art are derived.

Between the Louvre and the Tuileries Gardens is the Place du Carrousel, its most interesting association being that it was here on June 20, 1790, Marie Antoinette, when making her escape from the Tuileries, saw the carriage of M. de La Fayette approaching, surrounded by torches, which were carried by his attendants. The poor queen had on a large hat, which hid her face, and she drew up against the wall to let the carriage pass.

We owe the Palace of the Tuileries to Catherine de Medicis; she did not



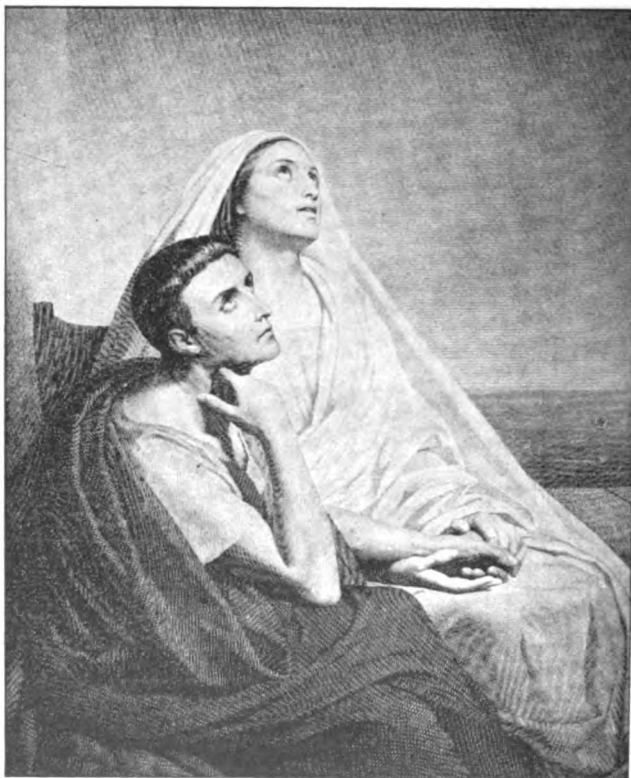
NATIVITY (Luini).

long inhabit the building, because of a superstition with regard to her death. The Tuileries happened to be in the parish of St. Germain l'Auxerrois. Buggieri, a celebrated astronomer of Florence, had foretold that this queen would die near St. Germain. This was enough to make the tyrannical Catherine fly from all places bearing that name. Buggieri's prophecy, in spite of her precautions, came true, for the confessor who attended the queen on her death-bed, was named Laurent de Saint Germain!

On the site of the palace there was for many years a large manufactory for making tiles, hence its name. The first souvenir of this royal residence is on the occasion of the marriage of

Marguerite de Valois, with Henri of Navarre, when a grand fete was given; but Henri preferred the Louvre and Fontainbleau to the Tuileries. Louis XIV. often stayed here and employed gardeners to improve the gardens, according to the plans of Le Norte, and

allowed to perform its pieces in one of the halls. One day Voltaire came to the theatre and was crowned by the people with wild enthusiasm. The sad story of the palace begins Oct. 6. 1789, when, after the massacre of the queen's body guard at Versailles, the royal



ST. MONICA AND ST. AUGUSTINE (*Arg Schaeffer*).

they soon became the *rendez-vous* of the highest Parisian society. Louis XV. lived here during his minority, and Peter the Great, of Russia, visited the boy king in 1717, and when he arrived in the court yard, cast aside ceremony and jumped out of his carriage, took the little king in his arms, and carried him up the staircase to his apartment.

In 1770, the *Comedie Francaise* was

family came to the Tuileries, which was their first prison.

Here it was that Robespierre decreed that the Republic should celebrate the feast of the Supreme Being.

Under the Consulate some of its past splendors were revived. In the time of Napoleon I., it became the imperial residence; Pope Pius VII. was a guest, and gave from this spot his benediction to the French people.





ARC DE TRIOMPHE DU CARROUSEL.

Josephine's marriage took place in the chapel, and a few years later she left the palace in sorrow after her farewell to Napoleon. Marie Louise entered it as empress, and had to fly from thence with her little son, the King of Rome.

Louis XVIII., Charles X., and Louis Philippe, occupied the Palace in succession. To Napoleon III. it was as fatal as to the Bourbons. The Prince Imperial was born here, the Empress Eugenie enjoyed some years of happiness in the midst of luxury, until her turn came also to fly from this fated spot. After the battle of Sedan, a telegram from her husband, "*Tout est fini*," made her advisers realize that the Empress of the French, dare no

longer hope to reign over the hearts of her people.

On May 25, 1870, a bright light was seen in the sky, over the Tuileries. The Communists had set fire to it, and when morning came the palace was but an immense, smoking ruin.

Gay Paris assembles at a fete in the Tuileries Gardens, as joyous as if the footsteps of France had been over a flowery meadow, instead of over the thrones of her kings.

The world grows old, centuries drop into their graves, but Paris lives, a city of which the most restless can never weary. It is with a thankful spirit that we roam amid her pleasures and palaces, and acknowledge that this wonderful city is the joy of the whole earth.

[TO BE CONTINUED.]

## DANTE.

BY MARION ARNOLD.

### *Part IV.*



DANTE (*Giotto*).

#### V.—THE DIVINE COMEDY.

THE scope of this article is too limited to give more than a few outlines of a work not sufficiently known in these modern times. No analysis of the poem will be attempted. We refer the reader to Miss Rossetti's admirable essay, "A Shadow of Dante," of which we have already spoken. The author dwells at length on the Dantesque cosmology, and her work is accompanied with explanatory maps and charts.

In the alembic of his mighty genius, Dante placed a mixture of Thomist theology, Aristotelian philosophy,

Ptolemaic astronomy, with a goodly measure of ancient and modern mythology, and the baser metal of many a brawl in the streets of an old Tuscan town. The distillation of these incongruous elements into the truly Divine Comedy, places our poet the chief of literary alchemists. Dante himself says that the poem is called a comedy "because it hath a favorable ending, and because, in respect to style, it is lowly, being written in the vulgar tongue." In a letter to Can Grande della Scala, he declares the theme of his work: "The literal subject is the state of the soul after death, simply considered. But if the work be taken allegorically, the subject is man, as by merit or demerit, through the freedom of his will, he renders himself liable to reward or punishment."

The Divine Comedy was begun in the year 1300, and the first seven cantos were written in Latin. "But," said Dante to Fra Ilario, "when I considered the condition of the present age, I saw the songs of the most illustrious poets were neglected by all, and, for this reason, high-minded men, who in better times wrote on such themes, now left the liberal arts to the crowd. For this I laid down the pure lyre with which I was provided, and prepared for myself another more adapted to the understanding of the moderns."

These first seven cantos were left among other papers in Dante's home in Florence, when he set out for that

fatal embassy to Rome, and were rescued from the ruin of his property after the triumph of the Neri, by the poet's wife, who very probably understood little of their meaning. After passing through many hands, the papers finally reached Dante in his exile, and he took up again the unfinished work, transplanting into his *Inferno* and *Purgatorio* "the wild and broken paths," which he traveled in his weary years of homeless wandering. The Divine Comedy depicts a vision of hell, purgatory and heaven. The three parts each contains thirty-three cantos, in allusion to the years of our Lord's life upon earth; although the *Inferno* contains thirty-four cantos, the first is merely introductory. Every part contains symbolical meaning, even the ternary rhyme, which is in honor of the Blessed Trinity. Hell is represented as a funnel-shaped abyss, formed of gradually contracting circles, and terminating at the center of the earth. The poet explores the nine circles of hell, which represents the state of sin, accompanied by Virgil, the type of human reason. With the same guide, Dante ascends the terraced mountain of purgatory, which symbolizes the state of grace, and on top of which is the terrestrial paradise, the first abode of man. There he meets Beatrice, who conducts him through the seven planetary heavens, the heaven of the fixed stars, and the *primum mobile*, to the fixed seat of God.

In all parts of the regions which the poet traverses, he meets noted personages, with whom he converses.

All the world knows the opening lines of the *Inferno*:

"In the midway of this our mortal life,  
I found me in a gloomy wood astray,

Gone from the path direct: and e'en to  
tell

It were no easy task; how savage wild  
That forest; how robust and rough its  
growth,

Which to remember only my dismay  
Renews, in bitterness not far from  
death."

He encounters three wild beasts, a leopard, a lion, and a wolf, which represent the three evils, the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, and which prevent him from ascending the mountain of grace. Dante is met by Virgil, who promises to conduct him safely through hell, and afterwards through purgatory; and that he will be conducted by Beatrice into paradise:

And I, thy guide,  
Will lead thee hence thro' an eternal  
space,  
Where thou shalt hear despairing  
shrieks and see  
Spirits of old tormented, who invoke  
A second death; and those next view,  
who dwell  
Content in fire, for that they hope to  
come,  
When'e'er the time may be, among the  
blest,  
Into whose regions if thou then desire  
to ascend,  
A spirit worthier than I must lead  
thee."\*

When Dante and Virgil have begun their journey through the realms of woe, our poet, on consideration of his own strength, doubts whether it is sufficient for the journey proposed to him. Virgil, to dispel his fears, tells him the manner in which he had been commissioned to act as guide. The interpretation of the passage is as follows: Dante, the man, is lost in the gloomy wood of the world. A blessed Dame in high heaven, Divine Mercy,

\* *Inferno* I.

calls to Lucia, the Enlightening Grace of heaven; Lucia speeds to Beatrice, the representative of religion; Beatrice commissions Virgil, or human reason, to put to flight the three beasts, pleasure, pride, and avarice, and to conduct the wanderer through hell, the state of sin, and through purgatory, the state of grace. Dante still expresses a doubt, and Virgil reassures him with a question, summed up thus: "Why doth a man fear, since Divine Mercy foresees his need; through Grace he enjoys the consolations of Religion; and Reason, though subservient to these, assists him in his journey?"

The poets come to the gate of hell, and after having read the dreadful words written thereon,

"All hope abandon, ye who enter here,"

they pass beyond the gloomy portal.

The scenes which now meet their view grow more and more revolting as they descend; the punishments are proportionate to the gravity of the sins committed in life by the denizens of that delorous world. Terror, pity, and disgust succeed each other in the mind of the reader. The poet holds the fancy by vividness of delineation, accuracy of measurement, and a marvellous originality of conception. But there are persons who can read no farther than the punishment of the serpents,\* and others who, though brave enough to go on through the story of Bernard de Born,† stop abruptly at that of Count Ugolino.‡

Having viewed the terrors of hell, and explored its dark caverns, the poets return to the fair world.

\* *Inferno* XXV,

† *Canto* XXVIII.

‡ *Canto* XXIII.

"We climbed, he first, I following his steps,  
Till on our view the beautiful lights of heaven  
Dawn'd through a circular opening in the cave:  
Thence issuing we again beheld the stars."



DANTE'S TOMB AT RAVENNA.

Dante's purgatory is a mountain antipodal to Jerusalem, situated in the water hemisphere. Virgil tells him that the earth was once prominent here, but when Lucifer fell from heaven, "Through fear of him did veil her with the sea,  
And to our hemisphere retired."\*

The scenic descriptions in the opening cantos of the *Purgatorio* are among the most beautiful in the whole range of literature. Here the poet sings of that "second region," where the soul is purified from every stain of sin, and prepared to ascend to heaven.

\* *Inferno* XXXIV.

In Dante's conception of purgatory there is no vindictive or degrading punishment, as there is in hell. The purpose of the punishment is to expunge from the soul every stain of sin, for "nothing defiled can enter heaven;" to subjugate the will that it may find its tranquility in the Divine will; and to dispose the sufferer to enjoy in heaven that good which will be measured by the soul's capability of receiving. There is a desire for suffering, too, on the part of the imperfect soul, through an inclination to satisfy the divine justice. This is explained to Dante by the spirit of Statius, who, to expiate the sin of accidia, or spiritual sloth, had lain for "five hundred years and more" in the torments of purgatory:

"Desire of bliss is present from the first;  
But strong propension hinders, to that wish  
By the just ordinance of heaven opposed;  
Propension now as eager to fulfill  
The allotted torment, as erewhile to sin."\*

Here, in "the milder shades of purgatory," we shall contemplate with Dante the sublimity of one or two of the scenes depicted there.

Being admitted at the gate of purgatory, the poets ascend a winding path up the rock, till they reach an open and level space, which extends each way around the mountain. Here, where the sin of pride is expiated, are many stories of humility sculptured in white marble, whose dazzling purity is revealed in the soft white light in which the sculptured forms are bathed. The first is the story of the Annunciation.

"The angel (who came down to earth  
With tidings of the peace so many  
years  
Wept for in vain, that oped the  
heavenly gates  
From their long interdict) before us  
seem'd  
In a sweet act, so sculptured to the life,  
He looked no silent image. One had  
sworn  
He had said 'Hail!' for she was imaged  
there,  
By whom the key did open to God's  
love;  
And in her act as sensibly imprint  
That word, "Behold the handmaid of  
the Lord!"  
As figure sealed on wax."\*

Another story graven on the rock was that of the bringing of the Ark into the city of Jerusalem, when David danced before the Lord:

"There, in the self-same marble, were  
engraved  
The cart and the kine, drawing the  
sacred ark,  
That from unbidden office awes mankind.  
Before it came much people; and the  
whole  
Parted in seven quires. One sense  
cried 'Nay,'  
Another, 'Yea, they sing.' Like doubt  
arose  
Betwixt the eye and smell, from the  
curl'd fume  
Of incense breathing up the well-  
wrought toil.  
Preceding the blest vessel, onward  
came  
With light dance leaping, girt in  
humble guise,  
Israel's sweet harper; in that hap he  
seem'd  
Less, and yet more kingly. Opposite  
At a great palace, from the lattice forth  
Look'd Michol, like a lady full of scorn.  
And sorrow."†

At length after having ascended the

\*Purg. XXI.

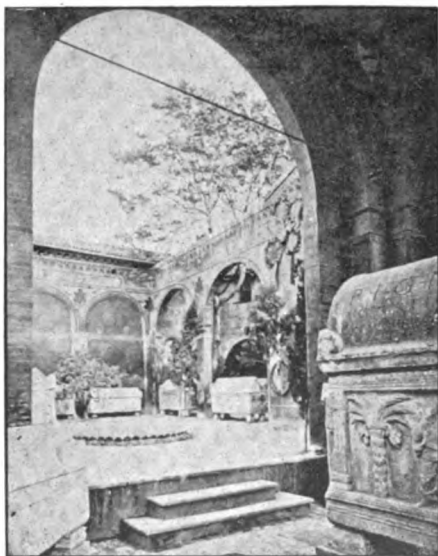
\*Purgatorio X.

†Purg. X.

mountain of purgatory, Dante meets Beatrice, and with her begins his celestial journey, of which he says :

"In heaven  
That largeliest of His light partakes,  
was I  
Witness of things, which to relate  
again,  
Surpasseth power of him who comes  
from thence ;  
For that, so near approaching its desire,  
Our intellect is to such depth absorb'd  
That memory cannot follow."\*

In Dante's system there are ten heavens. The first, or lowest, is the



ANCIENT TOMB NEAR DANTE'S.

moon; following this are Mercury, Venus, the Sun, Mars, Jupiter, Saturn, the heaven of the fixed stars, and the *primum mobile*, revolved by the nine choirs of angels. The highest heaven is the empyrean, or fixed seat of God. This is the motionless, spaceless heaven, "where peace divine inhabits." In all the regions thus traversed, doubts

\*Paradiso I.

which arise in the poet's mind are dispelled by his heavenly conductress, or by the spirits with whom he converses. Theological, moral, philosophical, and even political questions are discussed. Dante has been criticised for putting some very unsaintly expressions on the lips of his saints, as for instance, the speech of St. Pietro Damiano in the seventh heaven. But just at present we are not looking for the flaws any more than the bee is seeking the poison in the flower from which it gathers honey.

Dante, having ascended through the nine lower heavens, is taken up into the empyrean. His sight is there strengthened by the aid of Beatrice, and by looking on the river of light, he sees the glory of the angels and of the souls of the blessed. In this lake of light, the poet beholds a glorious vision. We quote his beautiful simile of the rose and the bees :

"In fashion, as a snow white rose, lay then  
Before my view the saintly multitude,  
Which in his own blood Christ espoused. Meanwhile  
That other host, that soar aloft to gaze  
And celebrate his glory, whom they love,  
Hover'd around; and, like a troop of bees,  
Amid the vernal sweets alighting now,  
Now, clustering, where their fragrant labor glows,  
Flew downward to the mighty flower,  
or rose  
From the redundant petals, streaming back  
Unto the steadfast dwelling of their joy,  
Faces had they of flame, and wings of gold:  
The rest was whiter than the driven snow;  
And, as they flitted down into the flower,

From range to range, fanning their  
 plumy loins,  
 Whisper'd the peace and ardor, which  
 they wove  
 From that soft winnowing. Shadow  
 none, the vast  
 Interposition of such numerous flight  
 Cast, from above, upon the flower, or  
 view  
 Obstructed aught. For, through the  
 universe,  
 Wherever merited, celestial light.  
 Glides freely, and no obstacle pre-  
 vents."\*

Dante's devotion to the Mother of  
 God is intensified by a vision of her  
 blessedness, and he prays to her for aid  
 to contemplate the glory of her Son.  
 At length, the poet is admitted to a  
 glimpse of the triune God, and dimly  
 beholds the mystery of the incarnation.

"In that abyss  
 Of radiance, clear and lofty, seem'd,  
 methought,  
 Three orbs of triple hue, clipt in one  
 bound;  
 And, from another, one reflected  
 seem'd,

\* *Paradiso XXXI.*

As rainbow is from rainbow: and the  
 third  
 Seem'd fire breathed equally from both.  
 Oh, speech!  
 How feeble and how faint art thou, to  
 give  
 Conception birth. Yet this to what I  
 saw  
 Is less than little. Oh, Eternal Light!  
 Sole in thyself that dwellest; and of  
 thyself  
 Sole understood, past, present, or to  
 come;  
 Thou smiledst, on that circling, which  
 in thee,  
 Seem'd a reflected splendor, while I  
 mused;  
 For I therein, methought, in its own  
 hue  
 Beheld our image painted."\*

Long and steadfastly Dante gazed  
 upon that mystery of love, but he could  
 not sound its depths, for

\* \* \* "vigor failed the towering  
 fantasy:  
 But yet the will rolled onward, like a  
 wheel  
 In even motion, by the love impell'd,  
 That moves the sun in heaven and all  
 the stars."

\* *Paradiso XXXIII.*

THE END.

## PRAYER WITHOUT WORDS.

(*Post Communion.*)

BY MARION ARNOLD.

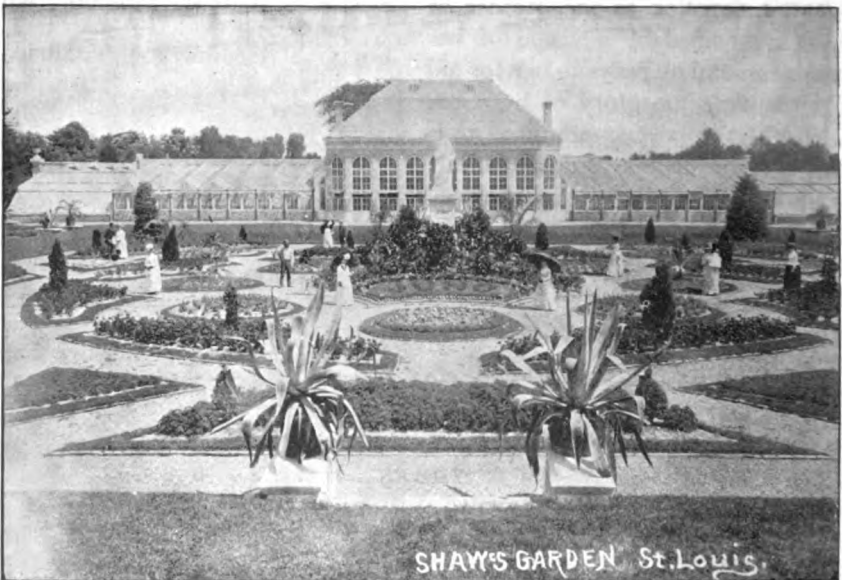
THIS morn my heart is full of song; and still  
 When to my lips it comes, the music dies,—  
 The power to sing my God to me denies.  
 Thy grace divine thou gavest, Lord, until  
 With every thought of thee my pulses thrill;  
 And oh! to heaven and thee my glad soul flies  
 On wings of love; and "Dearest Lord," it cries,  
 "Let me but voice my prayer if 'tis thy will.  
 Mayhap some other soul who struggles here  
 Will find in it new hope, new love for thee,  
 Some weary soul oppressed with doubt and fear."  
 But Jesus in my breast so lovingly  
 Speaks to my heart in accents sweet and clear:  
 "My child, today in silence worship Me."

# SCIENCE.

## BOTANICAL STUDIES.

### V.—ECCENTRICITIES OF ROOT-LIFE.

BY JOSEPH C. ELMORE.



MAIN CONSERVATORY, SHAW'S GARDEN, ST. LOUIS.

**T**HERE is a spirit of perversity that ever sets at variance the two extremes of the earth. The one glories in its strength; the other lies hushed in its charm of beauty, after the season of desolation has passed by.

Compare, in imagination, side by side, a forest in the tropics with the familiar woodland scene of our northern states, the happy Mecca, during these months of heat and dust, for thousands of toil-worn pilgrims.

The first viewed in its brightest and most typical aspect, is a wilderness of lush and wanton growth. Balancing of broad, fan-like leaves, drooping of stately plumes, curving of graceful branches, and stems that rise up pillar-like, or are entangled in huge folds of wildly intertwining lianas, constitute the features often reproduced for us.

The other stands in bold contrast. Its stems are more often rough and gnarled. Its branches reach out



straight and boldly, like the spirit of the men who have built their cities on its ancient site. Though graceful in the outline of its trees, and beautiful in the wilful wandering of countless twigs and the drooping of its elm and beechen spray, it nevertheless is more austere in growth and stubborn in its strength. Its leafage is not, as in the former, broad and large; but small and hardy and myriad-fold, admitting on clustering masses and on green-lit recesses the sweet exchange of light and shade.

But not merely into leaf and stem does this spirit enter; but into every habit of growth and life, playing fantastic tricks among the very roots.

The humble offsprings of the north, with their blind, mole-like roots, must delve and burrow deep beneath the earth, or search and grope along the surface of the soil, if they would gain subsistence. But the spirit of perversity, which, in its aesthetic mood, has taken possession of their sister plants, likewise exerts its rule over their more earthly organs. Here, like Banquo's ghost, "it will not down," and finds no rest until it has lifted even these above the soil.

Constantly it works its will, until whole colonies of plants, like the villages of the old Tezcucan tribes, are raised above the earth and stilted high upon their roots. To carry this odd extravagance still farther, it often fastens the roots of plants to the highest branches of trees, or hangs them there to sway with every wind, or drops them cable-like to seek the ground. There are plants which, in the madness of its frolic, it dowers with but one single, hairy, mossy root that branches in the soil, and there rises far over, like

a simple tree stem. This deceptive semblance of a trunk it tips with the sparsest plume of leaves and there rests satisfied at last, as in its final triumph.

A few northern plants, it is true, are likewise subject to these strange vagaries; but it is not often we are accustomed to notice them here. Among the plants of warmer climates, where such anomalies are more apparent, there are many that do not gain by them in beauty, whereas some owe their charm, and others, at least, their reputation to these oddities.

In none do such fancies take a stranger turn than in the well-known rose of Jericho. This is not noted for its aerial roots, as the other plants we are to mention; but, in some countries, enjoys instead the exceptional privilege of a summer's trip to the sea-shore. Soon after blossoming, the rose of Jericho begins its strange proceedings. It rolls itself up into a ball, and then waits for the land-winds to be "charioteered by them, from the dust of house-tops, the rubbish of streets and the bare wastes of desert places, to the pure sea-water. There, far from shore, it unfolds once more and scatters its seeds far and wide over the waves. Soon they are drifted ashore, and the salt breezes that now arise carry them in turn, and sow them over the length and breadth of the land.

Of the trees noted for true aerial roots, the banyan is perhaps the most famous; but the screw-pine, likewise, is widely known. One of these trees may be seen in our conservatory. It branches far over the other plants, stretches out its long sinuous arms towards the four quarters of the globe, and gradually unwinds its spiral tufts

of leaves. No farther peculiarities are noticeable here; but, in its native soil, it is often partially raised above the ground, as if a flood had swept over the land, and, in its ebb, had carried off the soil, and exposed the roots to view.

More beautiful than this and presenting a spectacle truly grand and imposing, is that most majestic of climb-



SCREW-PINE.

ers, the gigantic Mexican Philodendron. Many a visitor to the Botanical Garden lingers long before it and contemplates in wonder this favorite of nature's bounty.

At first sight we behold merely one mass of large and dark-green leaves. Higher and higher it rises, and spreads along the walls until it hides them under its weight of gigantic foliage. Each glossy leaf, more than a foot in length, constitutes a marvel in itself: its margin cut into wide fringes, and its broad surface pierced by rows of irregularly distributed, long elliptical holes, large enough for a lady's hand to pass through them.

Below, the green stems, with their white, scaly rings, look like monstrous serpents that climb and intertwine until they are lost in the dark cloud of leaves above. But the feature most remarkable are the countless brownish roots, like thin, smooth cords, dropped from the topmost branches. Now they are fastened to the wall by thousands of tiny hair, now they hang freely between the green of leaves and again lengthen out and penetrate the ground far below them. The monstrous stem, as may now be noticed, although still green and fresh and living, is completely severed from the ground in which it had once rooted. Decay has set in just where the trunk had touched the soil. And now the huge leafy mass is hanging suspended in the air, supported merely by the roots touching the wall and fastened to it only by thousands of tiny root-hair—nature's inimitable leashings.

What a magnificent sight it must be to meet this giant rover in the gloom of its native Mexican forest, entwining, knotting, looping and swinging its heavy festoons from tree to tree. And then its flowers! You have often seen the white cala lilies at the Blessed Virgin's shrine in her month of May, each growing singly, and rising like a queen upon its stem. Imagine such flowers—many, many times as large and not as pure and white—growing here and there, between the fingered and perforated leaves, and you may form some idea of the grandeur of the Philodendron Pertusum at its flowering season.

It may appear fabulous, or at least strange and odd, that roots should develop at such a height above ground, as in our favorite climber. Yet the fact

seems natural enough upon closer acquaintance with the habits of plants.

Creepers of many kinds constantly develop roots along their entire length. These roots appear at the under side of their shoot axis and often behind the bud. So in stem-climbers, closely related as they are to creepers, roots are, in many instances, produced behind the bud of the growing plant. Still loving the darkness, to which their kindred are forever destined, they now grow from the shaded side. Having no earth into which to delve, they often change their habits, cling to the body along which they grow, and serve for climbing organs to their branch or stem, as in the ivy and in many aroids. These outgrowths are known as aerial roots, but not properly so if their functions terminate in the mere action of climbing or clinging.

The *Philodendron* affords us, in every way, an admirable instance of true aerial roots. They here grow from the bud of the climbing stem and drop far down through the air. No sooner does one of them touch the wall, or any solid substance, than it sends out at once, as if by instinct or intelligence, hundreds of tiny and delicate root-hair, and even lateral rootlets, which fasten their cords as firmly as the ivy clings to its wall.

Some of the long, hanging roots at last find their way to the soil. Here they penetrate and branch out naturally into a wide and intricate system, as is the custom among the less pretentious of their ilk, showing they are still "to the manner born."

The main object, however, of aerial roots is to nourish their plants upon the dews and vapors of the surrounding atmosphere. All roots exposed to

the air and performing this function are true aerial roots, even though, like those of the *Philodendron* and screw-pine, they likewise draw nourishment from the soil.

Some, throughout their entire life, never come into contact with the ground. Such possess most perfectly



*PHILODENDRON PERTUSUM*—MEXICO.

the function of conveying water and absorbing whatever soluble matter may be contained in the air, or even in the solid substances, about them. They are frequently to be seen upon the bark of trees or hanging from the highest branches. For this reason they are appropriately designated as Epiphytes (i. e. growing upon other bodies.)

These occur under many forms. In their solemn mood they add a beauty and solemnity to the twilight of their

forest scene, without which much of its charm would be lost; and, in their more playful spirit, are like sunlight in its gloom, giving, by their blossoms, brightness and cheer to the unvaried monotony of green.

A description of these must be left to the following paper, as likewise of other plants whose roots indulge in similar fanciful and strange peculiarities. For there are many more interesting and often naive habits to be found among roots. Besides those

already mentioned, there are aquatic roots that live neither in air nor earth, but solely in the water; and parasitic roots which cling to trees and other plants, and live upon the sap and substance of their hosts. Plants whose organs have degenerated to this stage of dishonesty sometimes produce the richest flowers from the nourishment these gay and thieving Mercuries have stolen. But, as we shall see, honesty, even among plants, proves, in the event, to be the best policy.

[TO BE CONTINUED.]

### AVE MARIA, STAR OF THE SEA!

BY JOSEPH ELMORE.

Alone, alone, on the billowy deep,  
With my eyes lift up from the sea,  
With my eyes lift up through the waves to thee,  
Through their cold white lines to my star that shines evermore;  
For I buffet in vain the stormy main, and ashore—  
Ashore are the hands that are stretched to me.

Ave Maria, star of the sea,  
Ave Maria, hearken to me!

Alone, alone, on the billowy deep,  
And a sound as of bells I hear,  
A sound as of bells in my drowning ear;  
Or was it the gush of the waters that rush—rush and flow  
Into my dying ear, or the spirits that toll below,  
Toll for my soul in their demonish glee?

Ave Maria, star of the sea,  
Ave Maria, hearken to me!

Alone, alone, on the billowy deep;  
But the beam of my star is bright,  
But the beam of my star throws a crystalline light  
Through the billows sheen, as I safely swim in its ray,  
And the waters gleam with a silvery beam; and now—  
Ashore! ashore! with its light on my brow.

Ave Maria, star of the sea,  
Ave Maria, praise be to thee!

## LITERATURE.

### THREE RECENT NOVELS COMPARED.

RAGGED LADY, BY W. D. HOWELLS.

DAVID HARUM, BY EDWARD NOYES WESTCOTT.

RED ROCK, BY THOMAS NELSON PAGE.

NOT very long since a well-known lecturer, in the course of an eloquent talk on the American novel, took occasion to censure Mr. Howells most wrathfully, and to commend, by way of contrast, the authors of *Red Rock* and *David Harum*. His lecture, being a popular one, the speaker confined himself to bare statements mostly, giving few facts or arguments to make that statement good. Mr. Howells' publishers, he maintained, were the prime and adequate cause of that gentleman's literary fame and popularity. His high and wide reputation in the world of letters was therefore due to extrinsic reasons, and not at all owing to any intrinsic merit in his works. His renown was factitious and not genuine. Messrs. Page and Westcott received copious praise, chiefly on the ground that their books were the outcome of observation at home and not imitations of English writers. A careful reading of the three volumes in question has shown that the lecturer's statements are in part well grounded; and a comparison of them now will also show, it is hoped, how far those grounds extend. The novels may be regarded from the viewpoint of style,

interest, and ethics. In point of style Howells is immeasurably superior to the author of the vulgar *David Harum*, and is far above Mr. Page, too. There is an ease and simplicity in the language and diction of *Ragged Lady* that unmistakably denote the polite and able writer. The style is smooth and plain and even graceful. The reader is at once conscious of the writer's masterful talent, intimately feels his power, and realizes that what he has begun he will carry through to the finish with the same strong hand. This is a feeling that only able writers can instill. There is one feature of the language in this book that deserves special attention, as it is one in the construction of which so many fail: the peculiarity of New England speech is struck off so neatly as to be extremely just; and this is high praise in that matter, for there is none so open to exaggeration on the one side or the other. In this particular *David Harum* is hardly behind hand; but *Red Rock* abounds in false rendering of peculiar dialect, and blunders most egregiously whenever it makes an Irishman speak. This, however, is considerably redeemed by Mr. Page's good, straght-

forward, plain style, which is an ordinarily serviceable vehicle for conveying his story. Mr. Westcott's language and expression are low and common, partly owing, of course, to the hero he has chosen. But the language in which a story is told is of minor consequence, so we shall pass to the story itself.

The chief business of a novel is to furnish entertainment. The quality of the entertainment furnished will be open to criticism, as the book may be good or bad from a moral point of view; but entertainment there must be, in order to entitle a novel to consideration at all. It may have an ulterior object, as *Red Rock* is "a chronicle of reconstruction;" it may aim at producing a picture of local life or delineating a type, as *David Harum* presents a characteristic specimen from Central New York, and *Ragged Lady* depicts some typical New Englanders; but that is over and above, or subsidiary to, the main motive of a work of fiction, which is nothing more nor less than to entertain the reader. The interest of a novel, then, must spring, not from the argument it sustains, or the information it supplies, or the picture of life and manners it presents, or even the lesson it inculcates; but from the artistic collocation of all its parts, whatever the complexion of these may be. Of course much depends on the selection of the materials, since art is not almighty and independent—*ex nihilo nihil fit*. A great architect or a great writer is able to produce an interesting and beautiful work from elements inferior in themselves; but that is not the rule of procedure, and it handicaps art unnecessarily. Moreover, men disagree concerning the selection of materials proper for a novel. Some seem to go

on the principle that all human actions without exception are interesting; others select the more salient features of human life; while others seek to idealize nature, and thus increase its power to charm.

The author of *Ragged Lady* belongs, it would seem, to the first category. The chief character, from whom the volume takes its name, is Clementina Claxon. Nature has made her a lady, though fortune has set her down in the world among a houseful of ragged brothers and sisters in an out-of-the-way district of New England. A summer hotel in the neighborhood occasions her falling in with other characters of the tale, especially with one Mrs. Lander, a lady whose wit bears no proportion to her wealth. After much prosy doings at home, they cross the Atlantic and are located in an Italian city for some time. Clementina has all that money can buy, and is promised the rich inheritance, but her devotion to her benefactor is the result of some innate goodness, and not inspired by greed of gain. She shows the utmost disinterestedness from beginning to end. Her love affair is fantastic, unreal, and withal clumsily worked out. Gregory, a sort of fanatical candidate for orders in his church, meets her early in the story, falls secretly in love, and mawkishly declares his passion, but she gently sets his hopes on one side. The man she meets abroad, and finally marries in New York, is set up for admiration, though his virtues are mystical in large measure. After a year or so, he leaves her a widow with one child. Returning to her parents' home (the great fortune went to relatives), she again encounters Gregory, now a minister; and when all seemed

providentially arranged for the fulfilment of that gentleman's enduring desire, he is sent away with the cold comfort that she loves him, but will not marry, and she herself returns to the vocation of her widowhood, and thus vanishes with the story. There is the usual jealousy, and mild villainy enough, in the novel; but nothing in it is very interesting or dramatic. Mrs. Lander is too vulgar and too gross to be less than offensive; though one is forced to confess that the character is cleverly and consistently drawn. She has no gifts of intelligence, no refinement of any kind; but enjoys a sort of animal goodness of heart, just as she lived to eat, and actually died from eating too much. In spite of the author's determined effort to make her interesting, by making her the butt of his refined shafts, she ever remains repulsive to the reader. Although one-half the story deals with people living in Italy, the reader learned nothing of Italy or its people. The scene is merely transferred; the actors remain the same, being merely recruited abroad from the same class. Of all three, this story of *Ragged Lady* is the least interesting; and not even the grace and refined style of Mr. Howells can redeem it from this vital fault. commonplace actions and events, whether in high life or in society of low degree, are powerless of themselves to interest mankind; nor has the author, in the present instance, so presented or transmuted them, as to give an artistic whole. He seems not even to have attempted this, but rather to have built on the principle that trivial things, if told in decent and refined language, make entertaining reading. Anyone who takes up his book and judges it

impartially, will confess that he has failed; and the principle itself stands condemned by the very talent of the author.

David Harum is no misnomer, as some critics have asserted; for he, and not John K. Lenox, is the chief and interesting character of the story. John starts with an incipient love episode, which lies in abeyance during the bulk of the narrative, and is happily consummated at the end. The messenger's mistake that sends him as banker's clerk to David Harum in Central New York is a most fortunate one, for it gives us that part of the book in which its essential worth centres. The banker and occasional horse trader is endowed with rough natural gifts of intellect and heart. It is the clever play of these gifts that furnishes the essence of the story. And it is undoubtedly a clever and entertaining story. It is humorous in a high degree: it is heart-touching in many of its features and incidents. There are two chapters particularly that can be pointed out as good specimens of genuine humor; the one in which David gives an account of his own and his sister's visit to the theatre, the other telling of his experience in the houses of the great in New York. This latter strongly reminds you of that celebrated and most laughable scene in the *Old Homestead*. That chapter, or chapters, which prepare and transact the admirable and elaborate scene of David's veiled but dramatic philanthropy towards the needy old lady, culminating on Christmas day, and ending in the family dinner, can be consulted for a sample of natural generosity, very touching in its character and details. David delights in springing pleasant surprises on those whom,

after shrewd observation, he has found to be deserving. It is this half-secretive, half-modest way of his, that lends the peculiar charm to his kind acts. If a novel must give a complete picture of the whole life of a locality, then *David Harum* can hardly be called a novel; for, though it affords interesting glimpses here and there of the neighborhood and its doings, these do not enter intimately with the life and transactions of Harum's home and habitual haunts, which are the staple of the story.

*Red Rock* is a novel in the full sense of the term. It is a strong picture of life in one distinct section of the country. The place is not named, and is doubtless ideal; but it is in the South somewhere, the time being partly during the war, but principally after it. The author's statement of the case between North and South may, or may not, be correct; and a judgment thereon could affect the book only as it is "a tale of reconstruction." But this, as it has been said, is a matter of secondary importance. A novel is not the proper vehicle for conveying a knowledge of history; nor will one who is in search of historical truth resort thereto. Of course, the novelist is bound, like any other, to fairness and truth; though his main business, it must be repeated, is not to supply correct information, but to furnish an artistic production that will delight and entertain his readers. Now, whether or not Mr. Page's Southern people be all that he represents them, certain it is that they are delightful. The gentlemen of the South, as we learn to know them in *Red Rock*, charm us by their high ideals, their supreme regard for honor, their equally supreme contempt

of wealth in comparison, their noble fidelity to what they conceive to be their right, their admirable confidence and generous spirit of hospitality. The types from the North, too, taken mostly from the military classes, are noble and interesting in their way. The rascally carpet-bagger, also, finds a congenial spirit—a man after his own heart—in a despicable and traitorous inhabitant of the place. These were necessary for the contrast, and though painted in darkest dye, they do not overshadow, but throw rather into bold relief the heroic characters of the story. One principal and several secondary love tales run, with occasional intermissions, through the narrative. There are many misunderstandings and great heart-burnings, arising chiefly from the jealousy of the lovers in the most natural way. The author gives evidence of superior skill in this department, and his psychological analyses are true, without being obtrusive. The gay-spirited and good-hearted soldiers furnish large installments of refined fun. One of the officers, especially, careless and clever, covers himself with glory by skillfully conquering the almost insurmountable prejudices of a native lady, and eventually making his way to the heart of her daughter; a conquest which is finally crowned at the marriage altar. A mild military adventure now and then enlivens the narrative. However, there is nothing very thrilling; but all is moderate and sober, with an even and well-sustained interest. One feature, so common in older novels, is completely eliminated in this: there is no torturing suspense, no forcing the reader to wade through interminable descriptions and uninteresting details, till he



comes again upon the broken thread of intense interest. And the interesting story itself is so intermingled with the facts and data and actions that go to make up the picture of Reconstruction, that this picture itself borrows from it an equal interest. One could not wish that any part of it were omitted.

The ethical aspect of a novel, though not its essential feature, is of prime importance. Whatever has a constitutional tendency to distemper the mind or debase the heart of man, be it book or picture or whatnot, cannot be a true work of art. Moral soundness is a condition of the artistic. The beautiful was intended for man's edification, not for his destruction. If truth and goodness enoble human nature, the book whose influence runs counter to them cannot benefit and must injure, the reader. It is a vicious pleasure that oppresses the soul, while it gratifies the sense. A novel which makes light of religion, or—after its fashion—preaches indifference therein, is, in a deep sense, immoral. Its influence, so far forth as it has any, is an evil influence. This conclusion, as a condition of its validity, supposes that religious belief is a blessing; a supposition that many an author, doubtless, will not hesitate to deny. However, the author's personal attitude in the matter is not under examination, but the attitude and tendency of his book.

Mr. Howells' heroine in *Ragged Lady* has no religion. This is no mere inference; it is plainly stated by the young lady herself. The author takes pains to have us understand that such is the case. She is, notwithstanding, irreproachable in every respect. She is gifted with grace and charm and virtue; and we are plainly called upon

to admire. More than this, she owes her superiority in large measure to the fact that she is not encumbered by any particular form of belief. We are not told this in so many words; but it is, nevertheless, the impression received, and to all appearance, sought to be imparted. Mr. Gregory, the one character in the novel who stands for a definite creed, is painted as a moody, dismal fanatic, and is commended only when he appears to have veered round at last to Clementina's own attitude. The book is, in a mild way, a glorification of religious indifference.

It is to be regretted that the author of *David Harum*, so commendable in another respect, follows the prevailing fashion in this. Mr. Harum has no religion, and is given as an admirable illustration of how good a man may be without it. That he is merely an excellent pagan appears from many passages, but particularly from his severely rational treatment of a half-brother, whose past certainly deserved nothing better at his hands. The Christian hero does not stand on strict right, nor return evil for evil. Justice is tempered by charity. He forgives, as he hopes to be forgiven; he heaps coals of fire on his enemy's head. Mercy, not justice, is the Christian ideal. The author, therefore, who goes back to pagan days for his hero, reverses the world's progress. Moreover, he sets forth a false type. The natural man is not a good man. If this were so, why did Christ come to regenerate the world? If the unreligious man can be so good, what service does religion render mankind at all? The truth is, the man's best traits are not owing to his unaided nature, which is corrupt, but to the divine influences of

the religion he ignores or despises. And this important fact, so far from being emphasized as it deserves, is simply lost sight of or passed over. Authors, impelled (consciously or unconsciously) by the pride of life, delight in exhibiting their heroes as independent of their Creator.

This serious charge cannot be made against the author of *Red Rock*. His book, indeed, is far from being cast in a supernatural atmosphere; but it deals, in a way, Christianly with Christian men and women. If compared with the other two, it certainly merits relative praise, at least in this regard. It does

not seek to belittle religion or to glorify the man who sets religion aside as a hindrance, and not a help in the formation of good and noble characters.

To sum up and generalize the results of our comparison: *Ragged Lady*, in point of style, and as a sample of polite writing, easily takes first place; but as an interesting and good novel, it is decidedly last: David Harum's vulgar style entitles it to a bad last in this respect, though it is first in its power to entertain the reader: but *Red Rock*, if each work be judged as a whole, is the best and most satisfactory novel of the three.—J. A. M.

## THE APOSTOLATE OF FICTION; THE NOVEL.

### I.

AS that modern minstrel winds his way along our thoroughfares, grinding out the popular tunes or slaying (?) the classics, he is surrounded by an admiring group, and soon feet, not fairy, but tiny, in tattered "shoon," keep time in the intricacies of the modern dances, and so happy is their mein, and so graceful their motions, albeit crude, that wayfarers pause and catch a ray of brightness from their merry faces.

Our fastidiousness might shrink and call into question the care of parents who allow such lack of refinement, and such seeming boldness; and if we are of a philanthropic trend, we would fain gather them into sewing classes—for all the dancers are girls, boys have more robust sport—and give them a bit of our culture (?). Now, my dear well-meaning lover of humanity, pause and inquire into the "why" they

do so enjoy this semi-barbarian pastime, and the "whence" they come.

The young love motion; witness the gambols of all young animals. Children are born artists! Thefeore, music and the poetry of motion, explain the "*why*."

Many of these children have no home; they may have a nook in which to sleep, a corner where they may pause to feed, but homes? No. Even these may be the scenes of rioting, wrangling, blasphemy, squalor. Children love peace, beauty, love, and need these to grow to the height which their immortal destiny requires; and they will seek them as surely as fluids seek their level. The streets, and the modicum they afford, are the refuge from much vileness. Consider these, and you have the "*whence*."

Were we to see children, who have homes, veritable homes, over which preside loving, maternal care and pa-

ternal protection and providence, where the mind and soul are nurtured as well as the body,—were we to see such children engaging in the street display, we might wonder; but the dear “*unwashed*” have a right to enjoy, in their own way, what God gives so freely, the love of “the good, the beautiful, the true.” In the country and the quiet, far from the city’s din, nature supplies with beautiful skies, plants, birds, brooks, untrammelled freedom of action.

Should we hold no rein, but let these “arabs” run wild like weeds of hill and glen? No, decidedly no, but observe “the golden mean” should we.

The young love color; girls deck themselves with bits of ribbon, beads, flowers, which, though, as has been remarked, is a relic of barbarism, is still a human instinct; what other creature selects and combines colors; it is innate in humanity alone to love color; and to combine and arrange color is another form of the love of beauty. Young girls don trinkets as personal adornment,—“lay not that flattering to your souls,” oh, ye of sterner clay, to attract your admiring gaze alone, that is secondary,—but, beauty adds to beauty; the beauty of color to the beauty of youth, for the young are always beautiful in their freshness and innocence, as they come from the hands of the Divine Artisan. The woman who loves color for beauty’s sake and not for vanity, will cease when youth has fled, to array herself in gay colors, but the love is still there and her artistic taste is visible in her children’s dress, in her surroundings. Her home will be beautified by works of art, if she is affluent, if not, then simpler will be the exponents; bits of needle work,

an artistic arrangement of furniture, a delicate tact in the choice of colors. And our boys, youths, men, have they no artistic instincts? Oh yes, most emphatically, yes. Do not eyes gleam at the soldier-hat and its gay pon-pon, the bright new necktie; cheeks take on a ruddy hue when our “laddy” dons his new suit? With what radiant face our young man walks, conscious of growing strength, yet glances anon with a keen sense of beauty at his gay boutonniere. As age creeps on, his sense is not dulled, but is evinced by a desire to have his mother, sisters, wife and children arrayed artistically, and a beautiful home in which to display them.

Many young girls get a reputation for vanity from the habit of posing. Is it always vanity, and for effect? Is it always affectation, to attract attention? No; again the artistic sense is in play; the beauty of form, the rhythm of motion. I have known a little girl, scarcely ten years old, to pose most beautifully while attending to domestic duties, washing dishes, or making beds, yet be totally unconscious that she was an object of attention; another, who was keenly sensible to music and rhythm of motion, would shut herself up in a room, where there was a large mirror, and pose before it, and dance to the sound of her own voice as she hummed some tune that pleased her fancy, and which to her was not complete without the motion; yet, if she were asked to display her ability, would be shy and abashed. Women in privacy pose artistically from the same sense of beauty.

Now, this introduction seems rather to treat of æsthetics only, bearing no reference to our proposed subject. Let us consider further, and we will see

that it has a direct trend towards what it is desired to show.

## II.

Children love fairy stories because of the beauty they typify—and here let me be pardoned if I beg that the Brownies, who, it is true, have their own mission,—and I wish to pay all due respect to their unique dignity—may not be placed too vividly before the infant mind, for they are apt to give them a distorted imagination and a taste for the grotesque, which leads to comparison and application, and associating obliquity of mind with deformity or disproportionment of body, and thereby blunting the delicate perceptions. Children love stories that describe beautiful places, dress, equipage. What more enchanting than “Cinderella” and her chariot, fine dress and crystal slippers? Children are poets, too.

Young girls love the so-called trashy society novels, because in them this artistic feeling is gratified in the elaborate toilettes, gorgeous furniture, elegant manners and highflown language therein described; and who shall say these novels have not done some good, always understanding that, like sweets, they will disturb, if not ruin, the mental digestion if indulged in to the exclusion of substantial food. Bad novels, like bad fruit, should not be touched, much less read, for, as with bad fruit, the touch is contaminating.

Boys, young men, love deeds of bravery, daring, battles, hair-breadth escapes, not because they are cruel by nature, but because they coincide with their ideal of heroism. Men and women, when true to average culture, are artistic and poetic in feeling and ex-

pression, with a different method of expression, as has been remarked, and strive to have their surroundings according to their degree of sensibility, unless a too careful pruning of the beauty tendrils has been done by the hand of Puritanical common-sense, which takes the graceful curves of nature and leaves only the lines and angles of mathematical prudery.

Who does not admire the curveting and capering and sinuous trend of the young, be it child, animal or plant?

Why prune at all? Why not train, control, not lop off, but direct, gently, to conventional form or manner, if conventionality must be? Here may fiction aid. The child's earliest waywardness may be trained, not crushed, by the mother's crooning lullaby words, that seem to have little or no meaning, yet the baby mind associates objects and forms its own fiction. How many wholesome lessons may be taught by the fantastic fairy tale; who will forget “Diamonds and Toads,” and the lesson of courteous speech to the aged, as portrayed by the story?

Phantasy and romance, like bright colors, fix the attention and render the moral a sure hearing.

Anon we have the story which engages the intellectual faculties and bids them examine into the issues of life, and to reason upon vital questions.

We have our Blessed Lord's teaching whilst among men as a proof of the apostolate of fiction, in the parables by which he engaged the wayward minds of men. Did He not show the way to teach; the way to fix the imagination; then apply the truth?

As it is impossible to deny the fact that novels form the staple reading of the majority of the reading world, it is

important that they should be, not only clean, but above suspicion. History, travels, biography, essays comprise but a tithe of the matter read. Most readers wish to be amused by pleasant pictures of persons, places and incidents, but they are more interested if these pictures tell a story. Is this fact not in evidence in a congregation of either children or adults? The preacher may describe places, may delineate characters, may expound truths, and may command attention, but let him propose an illustrated narrative of these subjects, that is, tell a story by way of example; instantly, there is a rustle of attention, a brightening of eyes, and the little preparatory cough to insure silence for at least a brief space.

We all, from earliest youth to extreme old age, must be amused and instructed. The *raconteur* has been the favored guest from time immemorial, hence the great epics of literature, the simple ballads of the troubadours; the very scriptures are a succession of histories, first told, then written. Now that the spoken word is to a great extent superseded by the printed, so may we obtain from books, the amusement and instruction that will help the mental and moral growth.

As the young must be amused, the books for them should be such as to amuse and instruct, not by sermons, not only by stories of what has happened, but what *may* happen, and *how* they may happen, to conduce to the best effects. Mature years need both amusement and instruction. As the physical food need not, and should not always be the dry substantial quality, but varied with refreshing fruits and sweet, so the mental food may be interspersed with the delights of good fic-

tion; when I say good, I mean morally, not artistically, for, while the first *may* be read with impunity, the latter should be sought for. We know that which may be good artistically, that is, according to the canons of literary art, may be morally bad, as to delineation or suggestion. Yet, it is doubtful whether anything bad can be artistic.

Let girls read the novel which portrays domestic scenes as they *are*, as women *do* make them, and as they *should* be, as women *may* make them; not the realistic, in its real meaning of the word, when there is question of suggestion or coarse description. Let the world of society be depicted in gorgeous color, of furniture and raiment; for, as we have seen, the young delight in bright pictures, and if virtue be the aim of a happy termination, will not the day be brightened for them? If their realities are sad, will not the picture of rest and ease sooth them? If their's is a life of labor, even though it may start a sigh that their "lines are not cast in such pleasant places," still, it shows them a bright side of life which *may* be their's if industry prevail. Hope, even for mundane pleasures, must be kept bright, else life, too dimly felt, may dim the aspirations. It is not the purpose of this paper to enter into spiritual matters, that subject may be treated in its proper place, the biographies of those who have struggled with life, fought and won, or lost, its battles; but we treat only of this life as it is, and its aim toward the attainment of the happiness, which often is, and may be, attained by those who are true to the God-given instinct of love for "the good, the beautiful, the true." Those who are not true to these instincts can never be at peace with God

nor man, therefor, never at rest, never at peace.

Riches, honor, fame, brave deeds of valor in battle or for honor's sake, in the professional or commercial warfare, delight boys of good aspirations; nor can we doubt, but that every youthful human heart, not prematurely depraved, has noble aspirations.

That there is moral obliquity in daily life is not to be denied, and that there are frequent deplorable lapses from strict morality; these may be noted, but carefully, that no halo of greatness may surround them. There is no need to probe too closely the working of the human mind, nor should the description of human actions be too minute, too realistic. Much, in fact all the beauty we see has its origin in secret darkness; in life's generation we see but the result of the work done in the Creator's laboratory; we see not the seed germinating; we only see the leaves and blossoms, the effect of the patient work of the roots in the dark bosom of mother earth. Let all have fiction that brightens, strengthens and fortifies, for the inevitable trials of life. Give pictures of life as it should be, and inculcated in the words of Him who taught us how to pray, "Thy Kingdom come"; "Thy Will be done on earth as it is in Heaven," and "Lead us not into temptation."

There are many writers of novels, while they have little claim to literary merit, yet give us good, wholesome pictures of the past, present, and future, and whose works are dubbed by the initiated in art as trashy; yet, blessings be upon them for the many weary minds they have soothed; they may not live in literature, but they will live in the hearts of those to whose path in

life they have given a ray of beauty. Such fiction is better than the free, "new-woman," socialist type, who scoffs at religion and law, or who would wrest the affairs of state, yes, even of church from the rulers, by "right divine." There is no danger of the success of these "new-women" apostles, for, had they had the power, mentally, morally, or physically to achieve this, it would have been an accomplished fact ere this end of the century. No, the coming era will not see such a revolution. There may be isolated cases, but they will be, as in the past, the exception only, not the rule, a brilliant star that illumined an epoch of history or a monstrosity to warn.

That women may and can fill positions equal to men is an undeniable reality; also that they may be educated to a certain extent equals with their brothers, in the delicate intellectual attainments, and may engage in professions, in commerce, without derogating from the dignity of true womanhood. But, let them not over-rate their abilities. Women never have been and never can be the equals of men in the physical powers and strong mental grasp, and the almost muscular action of the mind in the mechanical arts. When women can wield the tools of mechanism, and guide ponderous machines, and scale the heights of even the simple artisan, then, and not till then, may they wield the scepter of state control without fear of rivalry from the sterner sex.

We have seen that novels will be read, and, we must admit, like the stage they are powerful instruments for good or ill; and, being such, it is incumbent upon parents, teachers, heads of families, and every conscientious per-

son to endeavor to suppress the vile works of literature and to place before the public prominently the most wholesome and cleanest works of fiction.

To snatch from the young and decry every work that is not ornamented with a pious filigree, or seasoned with some pious expressions, is inadvisable; for then they will read surreptitiously, or become narrow-minded, and so prevent moral growth, as well as mental. Many works, with no word of distinctive piety, may be of great value, if sound morality is the basis, and if clothed in the words of polite society, or in the simple language of some provincial dialect, which may be the world of innocence and purity. No language that would offend against modesty should be tolerated. Heeding the words of St. Paul, avoid those subjects which should not be named. In fact, where may we find a better standard of politeness and refinement than in the New Testament, and that laid down by this same apostle?

We need novels for the present and of the present time. We wish that those endowed with the gift for story telling would write and publish, rapidly and cheaply, that the masses may obtain easily; and to write carefully, then send fearlessly on the mission, and not wait for posterity to sanction or condemn. In these blessed days of free education, a good style and easy diction is, with a good intention, easy of attainment. It is thought there are more good stories written that never see printer's ink, than those that do. Why? Because the thirst for remuneration will not take the good in preference to the popular, i. e. questionable morality; hence, writers who must live by their pen, pander to the popular

trash. A notice in the "want column" of our "dailies" might obtain a supply: N. B. Wanted—American writers on American institutions, about American men, women, children and scenery; no importations, except by way of a bit of color (not negro necessarily.) A few foreign cousins may be introduced, or a few titles to satisfy our American heiresses. None need apply except with good references as to good morals, polite manners, good English, and, above all, orthodox Christianity; no Theosophist, Buddhist, Calvinist nor hypnotist need apply."

Human nature, we see, must have relaxation of mind and body. The most ascetic saints sought recreation of some kind from the strain of work and contemplation. Still more must ordinary mortals seek it; and as novel reading has become one of the easiest and most popular forms of mental diversion, it is of the highest importance that it should be of a wholesome quality. A novel is neither good nor wholesome when it eschews the true study of human nature. Pious reading will not take the place of fiction; so let us meet bad fiction with good fiction; that is, healthy Christian fiction. I do not limit to Catholic, for true Christianity is true Catholicity. To be true or orthodox, it need not be blazoned on the cover in a high-sounding title, but let it deal with truth fairly; let its spirit pervade its every sentiment, as the perfume of sandal wood, which, the more it is used, the sweeter its perfume. A clergyman has said of our much-loved writer of fiction, *Christian Reid*, that, "there is an aroma of Catholicity in everything she writes," and we know that she has written to suit every age and station in life.

Let us see what thinkers and observers have said on the subject of fiction. 'A good novel is a gift of God,' it is a reflection of life, it is a bit of experimental science of life. Why should it not treat of love? Christianity and its child, chivalry, produced the sentiment which we call love, and which the Church crowns with a sacrament.

"The love of one man for one woman—that love in which passion itself—the love of which God is the creator and the lovers only his servants—is the only love to be held up for sympathy in the Catholic Novel."—*M. F. Egan*.

Some one has said that "one who could write a good Catholic novel had better find something *better to do*." Another who has the subject very near his heart, says: "A Catholic storyteller is not held in much honor amongst us. Scholars, and the woods are full of them, sneered at the mention of his name. Had he written of Berengarius and his heresy, or some learned subject, then honors would have been heaped upon him." There are hopes ahead for the much-abused Catholic novelist, summer schools, reading circles, lecture courses, and, above all, manly critics. "Strong as the statement may seem, in our day, the novel has become the most potent weapon for good or

evil which human ingenuity has yet discovered, although its effectiveness for good has often been overlooked."—*The Angelus Magazine*.

"The novel that is worthy of the name, and which is calculated to render a broader service than the pecuniary compensation of its author, is the one which takes the problems of life as they present themselves to us all, and by the example of the characters portrayed teaches us the way to their proper solution; that presents us with types of manly and womanly character that may inspire the reader to emulation of their excellencies, and that is withal a natural, helpful, concrete story of a life of lives. Such a novel is worth all the literary freaks that ever have been or ever will be produced."—*Donahoe's Magazine*.

"Our Catholic poets and novelists, and writers generally, have for their inspiration in its fullest sense, 'the true, the beautiful, the good,' and even in their efforts to amuse, it is within their power to do a grand work for humanity."—*Catholic Standard, Philadelphia*.

That there is an apology for fiction it has been the endeavor to show in these few extracts, and that it *has* an apostolate is a fact that cannot be ignored.—*M. S. L.*

## A JOYOUS SINGER.\*

BY MARION J. BRUNOWE.

**I**T is Hamilton Wright Mabie, that prince among present-day essayists and critics, who teaches that in order to get the deepest and sweetest

out of literature, one must read with the heart.

This, true of all books worthy the noble name, is peculiarly applicable to the poets, for through them we learn that the heart of life, and the meaning

\*"Songs of the Settlement," by Thomas O'Hagan, 249 Jarvis St., Toronto, Ontario, Canada.



of it, belong to poetry. Who, indeed, among us, is not himself in essence a poet! Though the Divine gift of creation and expression has been vouchsafed but to the chosen ones, yet,—to again borrow Mr. Mabie's beauty of thought, "while the days come to us with such radiancy of dawn and depart from us with such splendor of eve: while flowers bloom and birds sing, and winds sport with clouds; while mountains hold their sublime silence against the horizon, and the sea sings its endless monotone: while hope, faith and love teach their great lessons, and win us to work, sacrifice, purity and devotion,—we shall be poets in spite of ourselves, and whether we know it or not. There is no choice about the matter; there is a divine compulsion in it; we must be poets, because we are immortal."

Yet, the music which lies within these souls of ours is silent for the most part, a melody audible to no ears save our own, and to them, alas, but on rare occasions. It is when the singers of the race appear, that beneath their magic touch, these silent chords vibrate and respond in sweetest harmonies. Then it is that the "dead poet" in the soul awakes, if but for a day, an hour, a moment. It is these artist singers, who, bearing aloft the banner of the ideal, bestow upon us the "courage, the joy, and the insight which grow out of idealism." Our debt to our poets, then, even to those who would appear to be but the "idle singers of an idle day," is one which can never be repaid.

Within the dainty volume of which it is our pleasant task to write an "appreciation" today, the note of Idealism, carrying in its echoes many of the

sweetest and truest sentiments of poesy, is one which peculiarly predominates. "*Songs of the Settlement*," Dr. O'Hagan has named his latest volume, and songs, true lyrics indeed they are, inspired in great part by much of the simple joyousness which one naturally associates with the bud and promise days of a life or a country. If 'tis true that,

"We are what suns and winds and waters make us,"

then may we be permitted to cry;—  
 "Salve!" to Canada's golden sunshine, rollicking winds, and dancing waters, in that they seem to have bestowed upon one of her sons that gift of "joy in life," the noblest, though rarest possession of the individual today. Amid the deluge of moaning and pessimistic lays, how refreshing to open at random this modest volume, and drink deeply of this song of loyalty and joy:

"My native land, how dear to me  
 The sunshine of your glory!  
 How dear to me your deeds of fame,  
 Embalm'd in verse and story!  
 From east to west, from north to south,  
 In accents pure and tender,  
 Let's sing in lays of joyous praise  
 Your happy homes of splendor.  
 Dear native land!

\* \* \* \* \*

Dear native land, we are but one  
 From ocean unto ocean;  
 'The sun that tints the maple leaf'  
 Smiles with a like devotion  
 On Stadacona's fortress height,  
 On Grand-Pre's storied valley,  
 And that famed tide whose peaceful shore  
 Was rock'd in battle sally,  
 My native land!

The musical or lyric quality of Dr. O'Hagan's verses is perhaps its most striking characteristic. It is pervaded by a peculiarly sweet and haunting

melody, which without any effort sings along the chords of memory. Now his muse is lost in an *abandon* of gaiety and joy; again she lilts in accents soft, and sweet, and tender; now she sweeps her harp to notes of the most noble and glorious aspirations, again her fingers glide among the strings, evoking the happy melodies which cluster about childhood's days, the home-nest, and mother-love. No poet has ever more sweetly, or more truly, portrayed "all the life-joy of the past," than Thomas O'Hagan in

"THE SONG MY MOTHER SINGS."

"Oh sweet unto my heart is the song  
my mother sings  
As eventide is brooding on its dark and  
noiseless wings;  
Every note is charged with memory—  
every memory bright with rays  
Of the golden hours of promise, in the  
lap of childhood's days;  
The orchard blooms anew, and each  
blossom scents the way,  
And I feel again the breath of eve  
among the new-mown hay;  
While through the halls of memory, in  
happy notes there rings  
All the life-joy of the past in the song  
my mother sings.

I have listened to the dreamy notes of  
Chopin and of Liszt,  
As they dripp'd and droop'd about my  
heart and filled my eyes with mist;  
I have wept strong tears of pathos  
'neath the spell of Verdi's power,  
As I heard the tenor voice of grief from  
out the donjon tower;  
And Gounod's oratorios are full of  
notes sublime  
That stir the heart with rapture thro'  
the sacred pulse of time;  
But all the music of the past and the  
wealth that memory brings  
Seem as nothing when I listen to the  
song my mother sings.

It's a song of love and triumph, it's a  
song of toil and care;  
It is filled with chords of pathos and  
it's set in notes of prayer;

It is bright with dreams and visions of  
the days that are to be,  
And as strong in faith's devotion, as  
the heart-beat of the sea:  
It is linked in mystic measure to sweet  
voices from above,  
And is starr'd with ripest blessing  
thro' a mother's sacred love;  
O sweet and strong and tender are  
the memories that it brings,  
As I list in joy and rapture to the song  
my mother sings!"

We offer no apology for the quotation of this poem in its entirety; it is already known, indeed, both in Canada and in our own country; it has also received the honor of translation into French and German, but it can never be too well known.

As a tribute to womanhood, the following four lines express much in little:

WOMAN.

"Dipped in the instincts of heaven,  
Robed in the garments of earth,  
Maiden, and mother, and queen,  
Wearing each crown at thy birth."

And here, flitting from leaf to leaf like a careless butterfly, we light upon a tender ditty, delicate and polished as a cameo:

LOVE'S TRYSTING-PLACE.

"Love met me at the hill-top  
With glad and winsome smile,  
And held my fickle heart enchained—  
O just a little while!

Love met me in the orchard  
'Neath a blossom-laden tree,  
And stormed my heart with longings—  
I once again was free.

Love met me where the cypress  
Is bow'd with sorrow's tears;  
I kneel in homage at this shrine  
Through all the rip'ning years."

And here is a song of faith and trust whose haunting melancholy pays tribute to the presence of that minor chord, underlying all life:

## RIPENED FRUIT.

"I know not what my heart hath lost,  
 I cannot strike the chords of old;  
 The breath that charmed my morning  
 life  
 Hath chilled each leaf within the  
 wold.

The swallows twitter in the sky,  
 But bare the nest beneath the eves;  
 The fledglings of my care are gone,  
 And left me but the rustling leaves.

And yet I know my life hath strength,  
 And firmer hope and sweeter  
 prayer,  
 For leaves that murmur on the ground  
 Have now for me a double care.

I see in them the hope of spring,  
 That erst did plan the autumn day;  
 I see in them each gift of man  
 Grow strong in years, then turn to  
 clay.

Not all is lost—the first remains  
 That ripened through the summer's  
 ray;  
 The nurslings of the nest are gone,  
 Yet have we still their warbling lay.

The glory of the summer sky  
 May change to tints of autumn hue;  
 But faith that sheds its amber light,  
 Will lend our heaven a tender blue.

O altar of eternal youth!  
 O faith that beckons from afar!  
 Give to our lives a blossomed fruit;  
 Give to our morns an evening star."

Carried away by the music of the lyrics, one is apt to forget that within the compass of the volume under discussion, are several strong and beautiful poems whose lyric qualities are not their chief attraction. One of these in especial, "Tears of the Maple," already included in a former collection, in the opinion of many, exhibits Dr. O'Hagan at his highest as an interpreter both of spiritual and patriotic

themes. It is a poem commemorative of the death of Sir John Thompson, Premier of Canada, who died at Windsor Castle, England, December, 1894. There are noble and glorious lines in it, lines worthy of the first poets of the century. Indeed Dr. O'Hagan has been peculiarly and deservedly fortunate in winning the artistic commendation and approval of such singers and critics as Longfellow, Whittier, Holmes, Warner, Boyle O'Reilly, Charles G. Roberts, and others equally well qualified to judge. We have space for but a short quotation from this strong, sad-sweet poem:

\* \* \* \* \*

"O maple dowered with life and joy,  
 O bleeding tree of bitter pain!  
 Our chiefest son—our pilot—guide,  
 Falls dead upon the deck in main.

He loved the sunshine of your heart,  
 A gift from England's queenly rose;  
 He wrought two nations lasting good,  
 His soul so great loved even foes.

He built not on the shifting sands  
 Of plaudits gained in dubious way;  
 He faced the right, achieved his plan.  
 In clearest light, in fullest day.

The storms that passion rolled on high  
 Found in his heart no anxious heed;  
 Within the compass of his love  
 He knew no tongue, nor race, nor  
 creed.

The magnet of his noble mind  
 Found swiftly duty's firm decree;  
 He served his God in all his works  
 And loyal to him was ever free.

His deeds are stars to light our path,  
 His fame a glory born of heaven;  
 His life an arc of rounded toil  
 To God and country freely given."

\* \* \* \* \*

Any one who has ever beheld the wondrous rainbow in the falls at

Niagara, will feel his heart thrilled and stirred by these reverent beautiful lines of interpretation :

"Eternal seal of peace from God,  
With heavenly colors bright,  
Spanning this earth with rays of love  
Wrought in divinest light;  
Arch of the hours, the days, the years,  
Since our new life began,  
Symbol of Faith, and Hope, and  
Love—  
A threefold gift to man.

Above that altar crowned with flood,  
In cloud of incense foam,  
Thou build'st from the dewy air  
Thy many-colored dome;  
Glassing within thy subtle form  
The radiance of the sky,  
Arching our lives in tender faith,  
With love that cannot die.

\* \* \* \* \*

O beauteous arch of faith and love!  
Shine through the mists of life,  
And fill our dreams of toil and care  
With gifts of prayer—not strife;  
Light with thy beams our darkest days,  
Rain down in mystic love  
The joyance of the star-clad hours  
That fills each life above."

We have said that the lyric quality of Thomas O'Hagan's verse is, perhaps, its most striking characteristic. We hope our readers will understand that when speaking thus, we have reference to mere form, the form which is, after all, merely subservient to thought and matter. "There is a vast difference," says a famous critic, "between thought turned into poetry, and thought which was born poetry."

This difference is strikingly exemplified in the volume before us. "*Songs of the Settlement*" expresses, in its own degree, that gift of the gods, "thought, born poetry." Devotion to noble ideals, joy in life, love of nature, passionate and intense feeling, the faculty of being able to see into the soul of things—these are the pure springs whence gush forth the waters of song from the heart of this Canadian singer.

Dr. O'Hagan is, we believe, still a young man; he may yet tune his lyre to deeper, stronger lays, but they will never be sweeter, or truer, or purer than they are today. Heaven grant the fleeting years may not rob him of

"—the simple faith of childhood,  
Long grown strong within his heart,"

that beautiful simplicity which is so often the crowning gift of a "Nature at once strong and rich."

The mechanical workmanship of the volume under review is of a very dainty sort. Heavy paper and wide margins lend an appropriate setting to the thoughts within. A portrait of the author, as a frontispiece, imparts the touch of individuality, which serves to enhance a work of the kind. It is a book which should, and, no doubt, will have a large sale. Copies, at seventy-five cents each, may be procured by addressing the author, Thomas O'Hagan, Ph. D., 249 Jarvis street, Toronto, Ontario, Canada.

## EDUCATION.

### EARLY EDUCATIONAL LIFE IN MIDDLE GEORGIA.\*

BY RICHARD MALCOLM JOHNSTON, LL. D.

#### *Part VIII.*

##### II.—ACADEMIES.

The period from the old to the new was not long. The peculiar conditions of that early society, described in the first of this series of papers, soon made apparent to the common sort—what had been all along in the minds of the upper—that education of a higher grade than that gotten from the old-field schools must be provided for youth. The one to give embodiment to the sentiments of the people of this and all regions of the state in that behalf was a young man, newly come from Connecticut, of which he was a native—Abraham Baldwin. But, consideration of him and his work must be postponed to a subsequent part of this chapter, in which some account will be given of the founding of the State University. In this will be noticed the earliest academies, the rise of which was hastened by the efforts exerted by him upon a more extended field. It will appear hereafter how wise and benign were his endeavors, and that they fell short of fulfillment because of his premature death and the lack of other equally competent leadership.

At the very beginning of legislative movements toward education, movements which, as will be noted hereafter, were on the wisest, most liberal scale, the country beyond the Oconee River, the western boundary of middle Georgia, was occupied by Indians. The State was without available resources, yet, foreseeing that in time these would become vast, it began to lay foundations on which to build as these should materialize.

\*From the report of the Commissioner of Education, United States Bureau of Education.

Those movements began in 1785. The following year, at a place called Shoulderbone, in Hancock County, on the hither side of the river, a treaty was made with the Creek Indians. This did not prevent an occasional murderous irruption into that and Greene, the adjoining county. Yet, thirty years later, in 1815, an academy was incorporated in the village of Powelton, about 25 miles, and not long after another at Mount Zion, in the same county, 15 miles, east of that river. Within a short while these two academies rose to a degree of success and efficiency that in some respects have not been surpassed by any others since risen in the State. A number of planters, of well-descended ancestry in the older States, cordially joined by others who had become developed in thoughtfulness and intelligence by contact with them, having accumulated property to justify the proceeding, contributed to erect in these villages large and commodious buildings, and then, through advertising in northern journals and by correspondence, succeeded in securing teachers of the highest degree of competence. Several of these planters, leaving their plantations to the management of supervisors, moved their residences into the villages for the greater convenience of schooling and for supplying board to the youth who, as they foresaw, would be sent from other communities.

The teachers, without exception, came from New England. More conspicuous in that regard than all others was Vermont, to which, three-quarters of a century ago, middle Georgia became bound in a debt of gratitude, which it has always gratefully ad-

mitted. A series of men, all of whom, with one exception, were natives of Vermont and alumni of Middlebury College, came to these two villages, wherein they put and conducted academical instruction on a scale equal to any at that period, in the whole north. The one exception was Salem Town, a native of Belchertown, Mass., where he was born in 1779. For several years he was master of the Powelton Academy, which in time rose to have near 150 pupils, more in number than the inhabitants, white and black. Boys and girls in the neighborhood, as far as three and four miles outward, on foot, on horseback, some in vehicles called Jersey wagons, came from home; others from distant communities in that and other counties near and remote attended as boarders. A very large number of those who afterwards rose to distinguished positions were educated by him. He was destined to become far more famous as an author. In answer to a work appearing in 1822, entitled *System of Speculative Masonry*, he published in 1828, *Reviewed in Freemasonry, Its Pretensions Exposed*, etc. During the time he remained in Powelton, he taught orally the principles, which afterwards (in 1836) were published in that well-known volume, *Town's Analysis of the Derivative Words in the English Language*. Admission of this fact appears in the preface to the book, which has run through many, very many, editions, and which is still used by many teachers. Before the publication, he returned to the north, and for forty years longer taught in the state of New York. Here he wrote and published other school books, as *Grammar School Reader*, a series of readers, *speller and definer*, *Chart of Elementary Sounds*, *speaker and reader*, and several more besides. Allibone, in his *Dictionary of Authors*, says: "Of the readers, more than 1,500,000, and of the speller and definer, nearly 150,000 copies were issued (in Boston) in three years, 1857-1860. The series is recommended by more than 1,000 authorities." Below this, occurs the following note: "Over 1,000,000 copies of *Town and Holbrook's Progressive Series*, published by Oliver Ellsworth, of Boston, are printed yearly." (*Amer. Lit. Gaz.*, Sept. 15, 1864.)

In this, the first academy of much note in that region, it was remarkable the interest

taken by the people, without distinction of class. A society democratic from the beginning, in which the humblest were made to indulge aspirations equal to the best, came forward in support of what became soon the object of its chief pride. Treated as equals in the old-field schools, and to a degree of equality in social life, youth of both sexes changed to the academy with assurance of like enjoyment of freedom in the larger opportunities put within their reach. Even those of straitened means dwelling at a distance, were able, by some straining, to meet the small expense of board and tuition. The former, abundant and excellent, including lodging and laundering, was gotten for \$8 and \$10 a month. Tuition was \$8, \$12, and \$16 for a term of twenty-two weeks, which was as sure to run through its whole length as the sun to continue to give his light by day. A little more than \$100 would carry a pupil, even in classes most advanced, through the entire scholastic year of forty-four weeks.

It has always seemed strange and no less unfair, that teachers in schools among modern peoples, even those most accomplished and competent, have been paid for their services fees so little when compared with those received in other professions. Certainly, the work of a capable master of a school who has been made entirely qualified for it, who well understands all of its many duties and responsibilities, and who honorably devotes himself to the performance of them, the greatest and the least, is of very highest importance, and perhaps is of all, when thus considered, the one most exhausting to health of body, mind, and spirit. A dollar a month in the old-field schools was in most cases as much as the service therein rendered was worth, and the laborer escaped such exhaustion by never overworking himself, either in the preparation or cultivation of the one little field rented to him, and by his frequent outings, when his portion of the gathered crop was unsatisfactory to the owner, and he went away in search of another. What exhaustion was in him other than that in a natural way wrought by time coexisted with the beginning of his professional career. It was not possible for him to dwindle into a smaller compass than that in which, at his start, he was inclosed. Like

some insects, he was as big at his birth as he ever became afterwards.

That compensation for the services of such a man as Salem Town would seem more strangely inadequate to the work done if it had not been general throughout the whole country, and if it had not received so little increase down to this date. Workers in other professions are paid according to the comparative worth of their professional services, and the comparative importance of the ends for which they are employed, little to the untried and the ordinary, larger to the experienced and the distinguished; but teachers, for the most part, must be content with graded pay, beginning low, and never rising high.\* Yet, with a community in a most fertile region, whose simple wants made comfortable living easy to be gotten, those fees were accepted by the best teachers without complaint or attempt to have them increased.

Town's successors for several years, were, without exception, Vermonters—Baptists, and graduates of Middlebury College, Otis

\*In ancient Athens difference between the lowest and highest grades was much. Masters of elementary schools, besides being usually regarded with little respect, were paid next to nothing, while the rhetoricians and sophists demanded large sums. In Professor Becker's *Charicles* occurs the following: "Advanced instruction was imparted by teachers of a higher order, the rhetoricians and sophists, whose charges only the rich could defray. Thus Aristippus demanded 1,000 drachmas (about \$150 of our money) and, according to Plutarch, Isocrates required a like sum; and when Demosthenes offered him 200, with the understanding to take only a fifth part of the course, he answered: "O Demosthenes, we do not important work in pieces; as the finest fish are purchased whole, so I, if you wish to learn, must give you my full course."

That was a scene to be pictured by an artist, the poor, wheezing, stammering young Demosthenes applying for entrance into the school of the great Isocrates, whom Cicero compared to the Trojan wooden horse, because of the number of eminent Greeks it had educated and poured out upon their country, and offering a fifth part of the fees for a fifth portion of the instruction. It was, however, a pardonable departure from the usual modesty of the illustrious rhetorician in reminding the boy by answering that the best fish in the market were not cut into slices for purchasers, but sold entire.

Regarding the higher class of schools among the Romans, the same author, in Gallus, writes, "We are not aware what the pay for tuition amounted to; at all events, it varied a good deal, and in the elementary schools was very trifling." (Juv., vii, 238.)

It appears from this satire that Quintilian, the most illustrious rhetorician of his time, received what would be about \$50 or \$60 of our money.

Quintilian gets and hardly gets ten pounds, On education all is grudging as lost,

And sons are still a father's lightest cost.

Of the school of the poorer Palæmon, the poet ends his compassionate words thus:

Where rosy vapours Virgil's pages soil,  
And Horace looks one blot, all soot and oil,  
Even then, the stipend thus reduced, thus small,  
Without a lawsuit rarely comes at all.

(Gifford's Translation.)

Smith, Lucius Whittle, and others. Of these the one to become most distinguished, was the former, who was as prominent in the pulpit as at the head of the academy. Accorded the degree of doctor of divinity, he was for several years president of Mercer University, founded by the Baptists at Penfield, to which, with others of its kind, reference will be made hereafter. Lucius Whittle, perhaps as a scholar more erudite than his predecessor, unfortunately, as was believed from disappointment of his hope to marry a young lady, his countrywoman and teacher of the classes in music, partially lost his understanding, left the school and the village, wandered to the west, and was never again heard from. Then, in 1835, came in a native Georgian, Simpson Fouché, long celebrated as a teacher and disciplinarian. For, by this time, the profession, under the conduct of those New Englanders, had been lifted above the repugnance created by their predecessors, the old-fielders.

During all these years this school was co-educational. Boys and girls from eight to eighteen lived in the same families and recited in the same classes. In forenoons and afternoons they had their quarter of an hour's recess alternately, and their separate playgrounds. Besides occasional small gatherings at private houses, not seldom one was had for all, in the long music hall of the academy, sometimes given by boys and girls alternately, and sometimes by both jointly, the former contributing bonbons purchased at the stores, and girls substantial from their mothers and hostesses. Two or three Saturdays in the spring, fishing excursions, made up of both sexes, with one of the townswomen for matron, were made to the Ogeechee River, a mile or so distant, or they went nutting in the uncut woods, or gathered berries in the fallowed fields. Despite the decay of the old village, lads and lasses yet repair to the same ground, under the red oaks and hickories. The school has never had a blot upon the name it obtained and carried during the seasons of its greatest prosperity. From its foundation, four score years ago, until now, when it is conducted by that excellent scholar and gentleman, Prof. Samuel N. Chapman, it was never stained by a single scandal. Salutary have seemed always competitions among and be-

tween the two sexes. Associations permitted under guidance of a discipline, which both in school and in families, was no less prudent than generous, stimulated to emulation for highest possible development of understanding, and for practice of best deportment among gentlemen and ladies. In the state of Georgia, and in the two states, its daughters, beyond the Chattahoochee, are today great numbers of descendants from happy unions, first thought of which, although not often put in words of solemn avowal, had their beginnings in class and other reunions at this time-honored school.

About the same time, in the village of Mt. Zion, ten miles to the southwest, was begun another academy destined to become equally famous with that at Powelton, one of whose masters came to be more widely known than any other that ever taught in the state. He was Carlisle P., younger of the brothers Beman, who came to Mount Zion, the leading citizens of which were Presbyterians. In their native state, Vermont, they were of the denomination of Congregationalists. As there were no congregations of these anywhere nearby—perhaps nowhere in the state—they became affiliated with Presbyterians, from whom they differed in nowise, except the matter of church government. The elder, Nathan, a man of highly brilliant parts, established his famous academy, but, after some years, returned to the north, and resided for the remainder of his life in the upper portion of New York state. His second marriage was with the mother of the distinguished William L. Yancey, one of the principal leaders of the secession movement in the Southern States. The younger remained, like his brother, became a doctor of divinity, and, although inferior to him as a divine, as a teacher, during more than forty years, became well known throughout the whole south. As large a number of distinguished men went out from this academy as from that in Powelton, nearly all of whom were taught by these two brothers. Carlisle, for a few years, was president of Ogelthorpe University, founded at Midway by the Presbyterians, but, preferring to teach without superintendence of trustees, he gave up this position, for some years conducted one at Lagrange, then returned to Mount Zion, where he continued to teach until he be-

came an old man. Wherever he went, pupils followed him. His school was large when he went into retirement. Like the rest of his countrymen who remained in the state, he became entirely devoted to its interests. Their descendants fought, and some of them fell in the Confederate war.

Within a few years afterwards, Putnam county, immediately west from Hancock, with the Oconee river between, having been relieved of the Indians, another Vermonter, and Middlebury graduate, came from Brattleboro and raised to high repute an academy just founded at Eatonton, the county seat. This was Alonzo Church. He had not been there long when he was made professor of mathematics and astronomy in the State University, afterwards its president, and so continued for thirty-five years, at the end of which, advanced age, and infirm health, led him to resign. He was a man of commanding presence and courtly manners. He and his family were perhaps most efficacious of all in that beautiful town of Athens in imparting to its society a tone which was not surpassed by that of any village in the whole south. Its influence extended far and wide, particularly throughout the adjacent counties of middle Georgia.

Yet later, about the year 1833 (two academies for girls were founded and became justly famous, that of Sereno Taylor, another Vermonter, at Sparta, the county seat of Hancock, and that of Miss Brackett, a lady from Massachusetts, at Washington, the county seat of Wilkes. To these noted schools large numbers of girls came, not only from that and many other counties in the state, but from Alabama and Mississippi. Unfortunately, both of these institutions, when at their highest, suffered sorely from the departure of their principals—Mr. Taylor, from the pressure of debts contracted by too large expenditures in behalf of his academy, and Miss Brackett by marriage with Dr. Adams, a well-known Presbyterian divine, of Massachusetts. Neither of these schools were ever able to maintain afterwards the reputation and patronage before held by them.

A rather curious circumstance served to weaken the hold of Mr. Taylor, particularly among the patrons near by, and it is another illustration of the hostility felt by both of the



leading religious denominations for one musical instrument in particular. The organ, the piano, the harp, and the seraphine had reasonably cordial welcome in the schools, and the piano in families. But the violin continued to be feared as before, when the Baptist and Methodist divines first began to cry out against dancing, a sin which this instrument was suspected to have been devised by the evil spirit to encourage. Mr. Taylor, whose appointments in music, judging from the number of excellent pianists who were educated therein, were perhaps more complete than those of any other school in the state, then and afterwards set high importance upon the violin, which, although a Baptist clergyman, he himself played at his concerts, occasionally taking it with him even to the Baptist church on Sunday mornings when he was to preach. The members, few in numbers, while all of them did not approve, made little complaint, for the music was wholly of a devotional kind, and of high excellence. Yet, several rural denominations expressed serious objections, and one day a committee from some of them called at the academy and respectfully, yet seriously, remonstrated with the principal. He listened to their admonitions with his well-known amiability, made no promises, and when they were gone, continued to do as he had done before. A rather unpractical person in matters of business, the house he built, the high salaries he paid to his assistants, and the numbers of musical instruments he purchased, involved him in financial trouble, and the property holders of his own religious faith declining to come to his aid, he was obliged to suspend.

Discipline in the academies of Powelton and Mount Zion, in the case of girls, although firm and exacting, was regulated by moderation. The spirit of good ladyhood, with constant prudent oversight, both of parent and teacher, aided by instinctive delicacy in shrinking from merited public exposure and censure, served to restrain the willful and excite even the indolent to emulation. The same can not be said in the case of boys. Rigor in the old-fields, hard as it was sometimes, yet had intervals of respite, partly from caprice, partly from general senselessness and lack of earnestness in its inflictions, and partly from weariness in

punishing, with seldom a pulsation of passion of principle, or recognition of need of its unresting continuance. But in those academies, notably at Mount Zion, Discipline (it merits a capital letter) in full armor strode along, never resting, never hasting, as Goethe says, "like a star." To boys from eight years to any number under legal majority, rules, and they were not very unreasonable, were put, punishment for violations of which when detected, were as sure as from the unalterable laws of the Medes and Persians. The ferule disappeared, except for an accidental mild application upon the palms of little girls. But, the hickory, long, sinewy, solid, keen, and wiry, was plied with vigor, understood to mean that this operation was one of pure, dutiful, solemn, indispensable business, omission or abatement of which was never to be thought of. It was meant to hurt the outside primarily, but also to push its way inside through thick and thin, to whatever was or could be made sensitive to pain in the interior. Resistance was seldom offered even by the biggest and most daring. Those masters were as intrepid as they were resolute in discharge of every tittle of what they regarded a duty, which no brave, honorable man could shrink from. Besides, as in the older schools, they were sustained by parents, guardians, and the whole public. Many a youth of seventeen and eighteen was sent there mainly for the discipline, which was reputed to be stricter and stronger than that which he had been able to resist or parry elsewhere. Expulsions and withdrawals were almost none. The hickory was trusted to be better and more benign than the former, and when a boy betook himself away without leave, and was brought back by his father, its application was doubled, for the first offense and for the last. In a village with fewer inhabitants than students, this discipline was deemed necessary to extend itself outside the academy. The system tended doubtless to produce, by provoking it, unlicensed behavior, especially under cover of night. It was always surprising how little of this escaped detection, sometimes even in the midst of its perpetration. Those New Englanders seemed to have made a study of schoolboys, and found them out through and through. It was said that hardly ever a student was

found able to withstand Dr. Beman's searching examinations. Not that the mischief done was of a kind base or malevolent. It might be a game of playing cards, moderate circulating of a flask of whiskey, lifting a vehicle from its running gear, a gate from its hinges, or a brace of fowls from the roost. Of these the one first named seemed to be regarded most atrocious. It seems now almost incredible how condignly this game was condemned by many, even intelligent and thoughtful persons. Struggling for leadership between the religious denominations led to anathemas of this with dancing, fiddling, chicken fighting, horse racing, and the like, that were common throughout that region thirty years before. Yet, card playing, comparatively noiseless, held on to some sort of existence in secret. Few children, whose parents were church members or regular church goers, had ever seen a pack, and then only when wrested from the hands of an offender, white or black, for some negroes had learned the game of old sledge and were fond of indulging it on opportunities. Most of the merchants, from deference to general sentiment, did not keep them for sale; the others compromised by warning purchasers of their danger when used beyond moderation. Persons yet living can recall the awe, yet also the fascination, with which for the first, perhaps the only time during childhood, they looked upon that long-haired, weighty-crowned, outlandish-vestured, bloody-eyed despot, the king, and that brazen-faced, loosely-clad female, the queen, possibly a portrait of the Scarlet Woman, foretold by the holy prophets, and yet more, that flat-headed, red-hatbanded, short-breeched, striped-stockinged, high-heeled-slippered monster, the jack. Surely, surely, this must be a picture of the bad man, although they could not remember ever to have been told that his name was Jack. Among crimes less than felonies, so to speak, yet punished with more or less severity, according to frequency of recurrence and detection, were the chewing and smoking of tobacco. Consequently, few boys by the time they got into their teens, had not learned to practice one or the other.

It may seem curious that this system of espionage and unreasonable punishment ob-

tained so long. It was practiced even in the State University, at least for a time, during the presidency of Dr. Moses P. Waddel, who had been for many years head master of the academy at Williston, S. C. In the *Sketches of Athens, Ga.*, by Dr. Henry Hull, occurs the following: "His administration of the university was singularly successful. From the handful of students he found, the attendance increased to 100 or more, and for ten years, with wise counsel and inflexible discipline, he kept the institution ever advancing. He thought the students of the university not too good for correction, and used to whip them without compunction, when he deemed the punishment needed. An entry in his diary, still extant, says: 'Caught—chewing tobacco. Whipped him for it.'"

Gen. Robert Toombs often told of his last day's experience at the university, when under Dr. Waddel. His guardian, Thomas W. Cobb, who was then a senator of the United States, sent him to the university when he was about fourteen years old. One night, while he and another student were engaged in a game of cards in his room, the tutor, whose office it was to keep watch upon the occupants of the buildings, came upon them in the act. It so happened that Mr. Cobb, who lived in the adjoining county, was in Athens. Toombs, knowing well that the tutor would report his finding the next day, and that at the afternoon meeting of the faculty he would be punished, repaired to Mr. Cobb's room at the tavern near by, and, reporting the circumstances, prevailed upon him to send a letter to Dr. Waddel, asking a dismissal. Next morning, early, he took the letter to the doctor's residence and got the desired paper. Later in the day, going forth and back during the removal of his goods, quite unexpectedly he met the doctor, who at once began to berate him for what he called "taking the advantage of him." The boy cut him off in this wise: "Dr. Waddel, perhaps you do not know whom you are addressing in such language. I am not, as you seem to suppose, a student of this university, but a citizen of the state of Georgia." Once, when Toombs had rehearsed the story at a village tavern in court week, one of the lawyers asked what reply was given.

"I didn't hear it," answered Toombs, "for I immediately turned away and made for the tavern and Mr. Cobb."

Many scenes, some of them desperate and well nigh tragic, used to be told of school and of college times in which teachers, although occasionally in great peril of life, yet infused with intrepid resolution and supported by public opinion, prevailed. Truth is, that during that period occasionally was a youth who seemed to feel, like Achilles, that laws were not made for such as him. Such sentiments were exasperated by the existing policy. In time it passed away, and its results made people wonder that it could have continued so long.

As for the courses of studies in those academies, they were as near being perfect as in any others in the whole country, south and north. Each pupil, who was advanced beyond the first elements, had three regular studies, never less, seldom more. Forenoon recitations in spelling, reading, and in grammar—English, Latin, and Greek—were not counted among these; history, natural philosophy, and chemistry were. Among the last mentioned chemistry was the favorite, and because of the peculiar way in which the text-book was constructed. There yet survive a few who recall with ease and even with fondness, Mrs. Marcet's *Conversations on Chemistry*, of which, although an English production, more than 150,000 copies were sold in the United States. Many of the most eminent scholars gave high praise to it. Added to the accurate instruction imparted by it, much piquancy is in the conversations themselves, between the instructress, Mrs. B., and her two pupils, Emily and Caroline.\*

Comstock's *Philosophy* was studied by quite a number; but of the two Mrs. Marcet's work was far above it in favor.

The abundant excellence of these Vermont masters showed particularly in mathematics and Latin and Greek. It was simply

impossible, and no pupil more than once or twice attempted to escape detection of want of diligence in preparing recitations. With those naturally dull, who were satisfactorily industrious, they were patient and sympathetic. For the idle and negligent they had no mercy, and it was wonderful the quickness with which they were able to discern. None were allowed to advance without thorough acquaintance with whatever was to be left behind. Classes were frequently changing in numbers, because whoever could not keep up with the average was reduced to a lower, and whoever could get ahead was required to do so. Of everyone was exacted work, according to capacity to perform it by faithful application. In classical studies, Valpy's Greek Grammar and Adam's Latin Grammar, lessons in which were recited every morning, were required to be learned from cover to cover. Fifty years after that period, old gentlemen together recalling the latter especially, sometimes merrily contended who could recite from it word for word, the greatest number of rules, observations, exceptions, notes, etc., and tell the sides of the pages right or left wherever they occurred. Boys were prepared for the freshman, sophomore, occasionally the junior class in the university. Whenever one from either of these academies was presented by letter from the master, faculties, taking their fitness for granted, sometimes dispensed with other than partial examination, not seldom, when some not very important things could be made up in private, admitting to a class above the one applied for.

Not all, perhaps not a majority, of those educated at these academies went to the university or the colleges; many had not taken classical studies. Yet the years spent in such as were preparatory for business purposes only, contact with those pursuing the higher, and then the experience of a lofty, exacting, yet just discipline and continued serious work of master and pupil, developed both vigor and thoughtfulness in understandings that otherwise might have gone to waste. Many a wild, willful youth, his habits being conquered, rose to be a faithful student and afterwards a steady, useful man. These masters did not expel. Their settled belief was that it was better to keep and con-

\*Sydney Smith was a dear friend of Mrs. Marcet. Lady Holland tells an anecdote of a conversation between the two while at a dining party. They were discussing in a semiserious way the existence of purgatory. Mrs. Marcet appeared to be rather in favor of the dogma, when Smith playfully said to her: "Well, Mrs. Marcet, if indeed there is a purgatory, let me tell you what in my opinion will be the punishment assigned for your greater purification. You will be everlastingly putting questions to Emily and Caroline, and they will everlastingly be giving wrong answers."

tinue efforts to reform the evil-minded than to drive them out to be a curse upon society. Many such a one in after life admitted his obligations to discipline that saved him from ruin.

Such things as holidays might be said to be not so much as thought about, much less hoped for. Festivals like Easter, Whitsuntide, Ascension, Michaelmas ceased from people's mouths, and not only their recurrence became unnoticed, but their meaning unknown. Once in a series of years a day of solemn fasting was set apart, in hope, by this and congregated supplication for divine deliverance, to be saved from the consequences of long-continued dry weather, but the denial of food and drink, except such as boys and girls furtively get from cupboards, for fourteen working hours from sun to sun,

[TO BE CONTINUED.]

made it seem to many a wretched sham of holiday, and they were glad when it was over. The school opened on the second Monday in January, and closed with two days' public examination at the end of the twenty-second week. After four weeks' vacation, it reopened for a like other term. Pupils regarded it as a hardship that the Fourth of July came in one and Christmas in the other. The average of daily sessions was seldom less than eight hours.

Such is a running account of those academies. The blessings imparted by them were incalculably numerous and benign. If there was an exception, it was not avowed, and hardly known, to the rule, to be set down as universal, that the men who conducted them were remembered with gratitude and pride.

## THE PROPOSED EDUCATION LAW OF 1899.

### STATE OF NEW YORK.

THE Committee on Catholic interests of the Catholic Club, of the city of New York, which has been engaged the greater part of the last four months upon the proposed "education law," introduced into the state legislature on January 16, 1899, has made its report, a part of which follows.

This report demonstrates the practical utility of the Catholic Club of New York city as an institution for protecting and defending Catholic interests against the attacks of bigots, and proves the loyalty, watchfulness, zeal and ability of the leaders of the club, not only as Catholics, but as citizens. When we speak of Catholic interests, we do not mean special privileges for Catholics denied to our fellow citizens, but the free exercise, as Catholics, of the rights and privileges

pledged and granted by our laws and constitution, as citizens of the United States.

This law was presented by the commissioners of statutory revision, and thus, having official sanction, attracted much attention. Our fellow member, Mr. Nelson G. Green, made a study of its provisions, and laid the result before this committee, which, with the sanction of the Most Reverend Archbishop, appointed a special committee to prepare and present amendments to the bill. The special committee appeared before the committees of the senate and assembly, at two public hearings in joint session, in the senate chamber, at Albany, and also held long and laborious conferences with the Hon. Charles C. Lincoln, chairman of the board of statutory revision, the Hon. Horace White, chairman of the

senate committee, the Hon. Charles R. Skinner, state superintendent of education, the Hon. Danforth E. Ainsworth, deputy superintendent, and conferred with the Hon. John T. McDonough, secretary of state, the Hon. William R. Stewart, chairman of the state board of charities, the Hon. Melvil Dewey, secretary of the board of regents of the university, the Rev. Thomas L. Kinhead, supervisor of charities, and other parties interested in the education law. Mr. Green's able and exhaustive brief has already been widely circulated, and he took a leading part, as counsel of the committee, in all hearings and conferences. This committee desires to acknowledge its obligations to him for his thorough, energetic and effective work, and also to call particular attention to a most able, printed brief, prepared and presented by the Hon. John T. McDonough, secretary of state, which exposed the objectionable features of the bill in a forcible manner.

The bill did not become a law, and the full and searching discussion evoked by it has prepared the way for intelligent study, in anticipation of probable legislation at the next session, in order to prevent ill-considered law-making upon the most important subject which can engage public attention.

The main effect of the defeated bill would have been to give supreme power in educational matters to a single state officer, and to vest him with what we believe to be unconstitutional authority. The state board of charities found its jurisdiction invaded by the bill, and other educational interests openly opposed it. It contained novel and oppressive provisions respecting blind and deaf and dumb children and

truants; provisions which affected the rights of parents.

We opposed, as extravagant and unnecessary, the authority to erect eight state truant schools, there being ample provision now for present and future needs in that regard.

We opposed the inflexible provision for imprisonment of truants for the whole school year as not only excessive punishment, but as injurious to the child.

We opposed the provision giving irresponsible truant officers custody of children pending proceedings for commitment.

We opposed the arbitrary taking of blind or deaf and dumb children from their parents, and committing them to state institutions.

We insisted that every commitment of children should be to institutions of their own religious faith, or where the free enjoyment of their religious worship should be permitted.

We insisted that the parents of blind and deaf and dumb children should have the absolute right of selection of the institutions to which their children should be sent, if not able to educate them at home.

We insisted that the state should make contracts with corporate institutions founded by religious charities, where children, taken from their parents for the purpose of education, could have the fostering care and religious training doubly needed by them.

We opposed the granting to a single state officer, the superintendent of education, of powers that made him the equal of the legislature and superior to the courts.

We objected to his having the same power as the legislature to prescribe

studies, and invent and impose new ones.

We particularly objected to his being authorized to usurp the powers of local boards of education, conduct the local schools, employ teachers and raise, by local taxation, the money to carry out his administration. We confidently argued that the remedy for neglect of duty by local officers was removal, and appointment of proper successors.

We objected to those sections of the bill which sought to compel all private schools to conform their studies and hours to the standard of the public schools, and subjected parents to criminal prosecution for sending their children to schools, which did not so conform, or for educating them at home without conforming.

We objected to provisions which seemed intended to prevent children of proper age from earning their living, unless they attended public school.

We found that the whole scope of the bill, whether unwittingly or not, was calculated to turn a beneficent system of free education into a menace to parents, who were giving their children a competent education in their own way.

We found the bill to be a most oppressive code to parents already sufficiently afflicted in their blind or deaf and dumb children.

We found, above all, that the provisions of the proposed law were ambiguous, complicated, and confused, where there was every reason and opportunity to make it plain and simple.

Your committee believes that the fault of its construction lay in the attempt to mass a variety of theories together, and convert them into laws before subjecting the combination to proper criticism and correction.

When your committee, at the first public hearing, pointed out the chief objections to the bill, the immediate result was the withdrawal of the provision for the erection of new truant schools, and the consent to the modification of the sections as to defective children, together with the proposition for a conference upon the other objections. Radical amendments appeared in the bill, when ultimately reported, but as these failed to meet all objections, the bill was defeated. Your committee feels that the Catholic Club has rendered a substantial service to the interests of good government in opposing the measure, and that the special committee of this body should be continued, for the purpose of conferring with the various state officers, public and private educational institutions, and all parties interested in the subject, upon any proposed future legislation.

The full report is on file in the library of the Catholic Club.

Joseph F. Daly, President.

John P. Callanan, Secretary.

Joseph E. Owens, Chairman Special Committee.

Thomas Hughes Kelly, Secretary Catholic Interests Committee.

Special Committee.—Joseph E. Owens, Nelson G. Green, Oliver P. Buel, Thomas M. Mulry, John D. Keiley, Jr., Joseph F. Daly.

## SISTERS' INSTITUTES.

OF the many good and practical movements for the advancement of the Catholic educational system, none possess more merit nor deserve greater encouragement and support than the movement known as the Sisters' Institute, founded and directed by Mrs. B. Ellen Burke. Mrs. Burke possesses in a high degree the qualifications which are essential for the work in which she is engaged. She has had long and practical experience in the educational system of New York state, and, with her ability, she gives to her work a most unselfish and disinterested devotion. Her earnestness is as convincing as her methods are practical. With her are associated men and women who have had long experience as teachers, all of whom have won positions of distinction in the public school system. These co-workers with Mrs. Burke are deeply interested in Catholic schools, and are glad to serve the cause of Catholic education.

We are pleased to learn that the work is making good progress and that the number of institutes which will be held during the ensuing vacation months, will be larger than during any previous year. It has been said that our teaching sisterhoods could not be united in any common work, a charge which is an unwarranted reflection on our sisters, and a charge which they

have refuted by the manner in which they have co-operated with Mrs. Burke in the large attendance at the institutes, the desire to receive from and give to one another whatever might be of good for the children in our Catholic schools, and the quick recognition of the value of uniting Catholic educational interests. None realize more than our devoted sisters that in the elevation of all Catholic schools God's honor and glory would be magnified, and more souls would be saved; and to make our school work what it should be, our educational institutions must be united on a common platform.

If there is a diocese in the country which has not had its "Sisters' Institute," it has not yet learned the new life which is infused into all the schools by the new ideas which the teachers gain by coming together for a week once a year, and comparing notes and exchanging thoughts on matters pertaining to their work.

Every diocese should have its "Teachers' Institute" once a year, at least, and every Catholic should help in the movement.

The work is one of the utmost difficulty, and we marvel at its growth; but now that it has assumed such proportions, we wonder it is not larger.

Letters may be addressed to Mrs. B. Ellen Burke, care Mosher's Magazine.

## THE STUDY CLASS.

### MASTERPIECES IN ENGLISH POETRY.

### KEATS'S "EVE OF ST. AGNES."

BY THOMAS O'HAGAN, M. A., PH. D.



**A Word About  
the Genius  
of Keats.**

About the literary fame of no other English poet has the strife of critics been so intensely and bitterly waged as that of poor John Keats. From the brutal assaults of "Blackwood's Magazine," and the "Quarterly Review" to the kindly words of Sir James Mackintosh, indignant at the cruel and savage attacks made upon our young, sensitive poet, and the letter of admiration by Lord Jeffrey wherein he wrote "There are few names with which I should so much wish to have my own associated as that of poor Keats. I never regretted anything more than to have been too late with my testimony to his merits." The name of John Keats continued to be a very storm centre—now

dark with the clouds of bitterness and wrath, now brightened by the rays of just appreciation and praise.

The voices of Keats's contemporaries were so loud in the academic groves of English song, that Keats remained for the time unheard—unheeded. In the year of Keats's birth, 1795, Wordsworth was twenty-five, Coleridge twenty-three, Southey twenty-one, Landor twenty, and Scott twenty-four. Byron and Shelley, of volcanic and ethereal fame, were at the time too young for even poetic dreams, while Leigh Hunt, who was destined to be in future years Keats's warm and constant friend, had just reached his eleventh year.

It was, however, fortunate for Keats that he had fallen upon such a period when, as Dr. Hamilton Mabie says, "the intellectual and spiritual tides were rising and English literature was recalling in the breadth and splendour of its movement, the great Elizabethian age." It was enough that Keats responded to his time, and his genius took birth from what Matthew Arnold rightly considers to be the powers that concur in the creation of a master-work of literature: "the power of the man and the power of the moment."

The very essence of Keats's poetic creed is to be found in his lines:



"Beauty is truth, truth beauty,—that is all  
Ye know on earth, and all ye need to know."

His poetic vision pierced the soul of things. It was not merely surface beauty which concerned him, it was that beauty which is the reflection of the very soul of things. "When I wrote it," he said of one of his poems, "it was a regular stepping of the imagination toward a truth." In another place our young poet writes: "Scenery is fine but human nature is finer. The sward is richer for the tread of a real nervous English foot; the eagle's nest is finer for the mountaineer having looked into it."

**Preparation  
for Poetic  
Work.**

Keats's imagination was fed and fashioned by his early reading. He dipped into old classical mythology, finding room for his fancy in the pages of "Tooke's Pantheon," "Spence's Polymetis," and "Lempriere's Dictionary." It was Charles Cowden Clarke who first introduced him to the glowing pages of Spenser. Together they read the "Epithalamion," and Keats borrowed from his friend the "Faerie Queene," "ramping," as Clarke writes, "through the scenes of the romance like a young horse turned into a spring meadow." The most poetic of poets became to his young heart a passionate delight. He revelled in the color and imagery of Spenser's great allegory, catching up with the wings of his spirit the mystical beauty and splendour of its enchanted lines. "He hoisted himself up," says Clarke, "and looked burly and dominant as he said, 'What an image that is,—*sea-shouldering whales!*'" It was the full birth of poetry in his mind. The boy had suddenly become a poet.

Such is the influence of genius upon genius; yet, as a critic remarks, the gen-

ius of Keats was too virile and original to be dominated or held as debtor by even a master of song. There is no doubt that Keats owes much to Spenser. His first poem, "Imitation of Spenser," testifies to this. Surely there could be nothing more Spenserian in mould, spirit and color than the following lines which form the opening stanza of this poem:

Now morning from her orient chamber  
came,  
And her first footsteps touched a verdant  
hill:  
Crowning its lawny crest with amber  
flame,  
Silvering the untainted gushes of its rill;  
Which, pure from mossy beds, did dawn  
distil,  
And after parting beds of simple flowers,  
By many streams a little lake did fill,  
Which round its marge reflected woven  
bowers,  
And in its middle space, a sky that never  
lowers."

**A Group of Poems.** During the winter of 1819 Keats produced a noble group of poems—"Hyperion," "Ode on a Grecian Urn," "Ode to Psyche," "Ode to a Nightingale," and "The Eve of St. Agnes."

"Endymion" had already reached the public and the reviews had accorded it a most ungracious welcome. The opinion has gained credence, somewhat widely too, that the reviewers killed Keats and that there was some truth in Byron's jingling rhyme referring to our Modern young Greek as "that fiery particle snuffed out by a Magazine article." Such a tradition has done too much honor to the whole brood of brutal reviewers whose crime was not murder but vulgarity and stupidity. Keats possessed too sound a nature—too great a mind to be killed by adverse criticism. No doubt he felt the mean-

ness of the attacks made upon him. Referring to these he writes:

"Praise or blame has but a momentary effect on the man whose love of beauty in the abstract makes him a severe critic of his own work.....The Genius of Poetry must work out its own salvation in a man. It cannot be matured by law and precept but by sensation and watchfulness in itself. That which is creative must create itself. In 'Endymion' I leapt, headlong into the sea and thereby have become better acquainted with the soundings, the quicksands and the rocks than if I had stayed upon the shore and piped a silly pipe and took tea and comfortable advice. I was never afraid of failure; for I would sooner fail than not be among the greatest."

**Eve of St. Agnes.** "I have loved the principle of beauty in all things," said the author of "Hyperion," during the closing days of his life. In this our young poet was certainly a modern Greek. But while he had the temperament of the Greek in his delight in beauty and his repose in it, his manner was, as Dr. Hamilton Mabie points out, pre-eminently romantic. Take for instance "The Eve of St. Agnes." In form and idea the poem belongs to the romantic. It is full of color and warmth and fragrance. Speaking of this exquisite poem Dr. Mabie says: "There is no magic of colour in written speech that is not mixed in the diction of the 'The Eve of St. Agnes,'—a vision of beauty deep, rich, and glowing as one of those dyed windows in which the heart of the Middle Ages still burns."

**Treatment of the Same Theme by Keats and Tennyson** It is interesting to note how differently Keats and Tennyson treat the same poetic theme. "The Eve

of St. Agnes" is a good exemplification of this. Tennyson's "Eve of St. Agnes" is more severe and classical than is that of Keats, while there is a warmth and fragrance in Keats's poem entirely wanting to Tennyson's. Keats approaches the theme through the avenue of romance giving color and glow to his lines within the radiant dome of his imagination. The genius of Tennyson turns from the romantic to the ascetic and devotional and paints a St. Agnes more in accordance with the life and spirit of the early saints and martyrs. Tennyson's is the more real and Catholic, Keats's is the more ideal and Pagan.

**How Far "The Eve of St. Agnes" Reflects the Genius of Keats.** Keats was responsive to the beauty of the world around him. He was sensuous, but his love of the beautiful was something more than that of the surface. Keats's vision penetrated the soul of things, and his greatness lay in his mastery of the unity of life and his identification of the highest beauty with the highest truth.

His genius is well reflected in "The Eve of St. Agnes." It is, as the poet himself said, a regular stepping of the imagination towards a truth. "The Eve of St. Agnes" is not only radiant with beauty, it is beauty itself. Its poetic thought is flashed through the cloister windows of the imagination and is warm with the breath of incense and prayer. Take for instance the twenty-fourth stanza of this poem. Did poet ever before write lines so full of pomp and grace and color as the following:

"A casement, high and triple-arched, there was,  
All garlanded with carven imageries

Of fruits and flowers, and bunches of knot-grass,  
And diamonded with panes of quaint device,  
Innumerable of stains and splendid dyes,  
As are the tiger-moth's deep damasked wings;  
And in the midst 'mong thousand heraldies,  
And *Twilight* saints, and dim emblazonings,  
A shielded 'scutcheon *Blushed* with blood  
of queens and kings."

**Some Passages of Rare Beauty.** "The Eve of St. Agnes" is, indeed, a casket of gems.

Perhaps there is nothing finer in the forty-two stanzas that make up the entire poem than the following exquisite lines:

"Soon trembling in her soft and chilly nest,  
In sort of wakeful swoon, perplexed she lay,  
Until the popped warmth of sleep oppressed  
Her soothed limbs, and soul, fatigued away,  
*Flown like a thought until the morrow-day;*  
*Blissfully havened both from joy and pain;*  
*Clasped like a missal, where swart Paynims pray;*  
*Blinded alike from sunshine and from rain,*  
*As though a rose should shut and be a bud again."*

Again, what could be more beautiful than the twenty-fifth stanza:

"Full on this casement shone the wintry moon,  
And threw warm *gules* on Madeline's fair breast,  
As down she knelt for Heaven's grace and boon;  
*Rose-bloom fell on her hands together prest,*  
*And on her silver cross soft amethyst;*  
*And on her hair a glory like a saint*  
She seemed a splendid angel, newly drest,  
Save wings for heaven. Porphyro grew faint:  
She knelt, so pure a thing, so free from mortal taint."

Commenting on this passage Leigh Hunt writes: "The lovely and innocent creature, thus praying under the

gorgeous painted window, completes the exceeding and unique beauty of this picture,—one that will forever stand by itself in poetry as an addition to the stock. It would have struck a glow on the face of Shakespeare himself. He might have put Imogen or Ophelia under such a shrine. How proper as well as pretty the heraldic term *gules*, considering the occasion. *Red* would not have been a fiftieth part so good. And with what elegant luxury he touches the 'silver cross' with 'amethyst' and the fair woman with 'rose-color,' the kin to their carnation."

**The Place of John Keats in the Pantheon of English Poetry.** There is little doubt but that Keats was possessed of great poetic endowments. Had his genius

fully ripened it might have given him a place side by side with Shakespeare and Milton. As Dr. Hamilton Mabie justly remarks: "It is enough that except Shakespeare no other English poet has found such colour in our speech, has made it linger in the ear in phrase so rich and full. This magical note, heard only in the greatest poetry, is heard in Keats,—the evidence alike of the rare quality of his genius and its depth and power."

#### QUESTIONS.

1. What appreciation was shown for the genius of Keats by his contemporaries?
2. What may be termed the essence of Keats's poetic creed?
3. How did Keats make his preparation for his poetic work?
4. To whom did Keats owe much for his inspiration?
5. What group of poems did Keats produce in 1819?
6. How was "Endymion" received

by the critics, and how was Keats affected?

7. What was the temperament of Keats, and in which poem is it best illustrated?

8. Compare the treatment of the

"Eve of St. Agnes" by Keats and Tennyson.

9. How far does the "Eve of St. Agnes" reflect the genius of Keats?

10. What place has John Keats in the Pantheon of English poetry?

### ONLY A CHILD.

BY EDITH R. WILSON.

**B**RIGHT she stood, where the summer sun  
 Glinted with gold her floating hair,  
 A touch of scarlet, at the throat,  
 Made the fair face seem more fair.  
 Warm and red, the little mouth  
 Parts, to show the pearls within,  
 And the dimples of the cheek  
 Match the roundness of the chin;  
 While the shadowy violet eyes,  
 'Neath their curling fringes hidden,  
 Are a home where laughing sunbeams  
 Love to enter in unbidden.  
 Laughing sunbeams love to creep,  
 Hide away and fall asleep.  
 Swift to play in sudden flashes  
 Hide and seek amid the lashes.

Calm she lay, where the softened light  
 Kissed the gold of her floating hair,  
 The delicate blue at the temples traced,  
 Made the fair face seem more fair.  
 Blanched the coral of the lips,  
 Where no ready coming smile,  
 Rippling over cheek and brow,  
 Wakes the dimpling curves the while;  
 And the shadowy violet eyes,  
 'Neath their curling fringes hidden,  
 They will never enter now;  
 Death hath entered there unbidden.—  
 Late we thought her all our own,  
 In our hearts we built her throne.  
 Now,—a grave, amid the grasses,  
 Tells her name to whoso passes.

## READING CIRCLE DEPARTMENT.

### OUTLINE FOR WEEKLY STUDY AND REVIEW.

JUNE-JULY.

#### THE PROTESTANT REFORMATION. (CONCLUDED.)

#### QUESTIONS AND ANSWERS.

FROM CONTROVERSIAL CATECHISM, BY THE  
REV. STEPHEN KEENAN.

#### *First Week.*

**Q.** Cranmer and his associates in the English reformation were anything but men sent by God to reform His Church; was Knox, the founder of Presbyterianism, a man of the same stamp?

**A.** According to our latest and best Scottish Protestant historian, he was a dreadful compound of vice, as you shall shortly be convinced.

**Q.** In what year was Knox born?

**A.** In 1505. He studied in Glasgow, where he took priest's orders, before the canonical age. When he commenced reformer, he was forty years old. ("The History of Scotland," by Patrick Fraser Tytler, 4 vols. Edinburgh, 1864, vol. iii. pp. 48, 49.)

**Q.** What was his first public act with which we are acquainted?

**A.** He cast in his lot with the assassins of Cardinal Beaton; he openly declared his approval of their principles, and thus became a participator in murder. (Ibid.)

**Q.** What took place in the Castle of St. Andrews in 1546-1547?

**A.** Knox, who had retreated into the Castle, and joined the murderers, declared with these murderers that they would give up the Castle, the moment they received a Papal absolution from the murder of the Cardinal; and yet, while he was emitting this declaration, he and they were writing to Henry VIII., that he should try to delay the

absolution, that they only wished to gain time, and that they had no notion of giving up the fortress. What hypocrisy for an emissary from heaven! (Tytler, vol. iii. pp. 49-51.)

**Q.** By whom was Knox empowered to preach? Is there any proof that God sent him?

**A.** He received his mission from John Rough, a dismissed chaplain: without any other order he began to preach the word with as much confidence as if he had been sent by God. (Tytler, vol. iii. p. 52.)

**Q.** What happened on the Festival of St. Giles to a religious procession headed by the Bishops and the Regent?

**A.** It was assaulted by Knox's party, who had resolved *on revenge*. Royalty was insulted, religion was outraged in the persons of her chief pastors, and according to Knox, *down went the very cross itself*. (Tytler, vol. iii. p. 82.)

**Q.** Had Knox the merit of being even a courageous apostle of error?

**A.** Oh no; he was very unlike St. Peter or St. Paul; he was reported to the Queen as a seducer. He fled; and, Tytler says, "he betrayed some want of the ardent courage of the martyr." (Tytler, vol. iii. pp. 82, 84.)

**Q.** When Knox fled to Geneva, what was the conduct of his fanatical followers?

**A.** They described the Bishops of the Church as members of Satan, declared they would strive against them unto death, denounced vengeance against the superstition of Rome; *even toleration*, says Tytler, *was at an end*.

**Q.** What happened when Knox had the courage to return?

**A.** He delivered a fanatical tirade against idolatry; his enraged followers demolished the altar of St. Giles, broke in

upon the shrine, and shivered its ornaments to pieces. They then rushed to the houses of the Black and Gray Friars, and those magnificent edifices were at once spoiled of their wealth; their altars and all their ancient and hallowed relics were torn down and defaced. (Tytler, vol. iii. pp. 93, 94.)

Q. What did Knox's Congregation say in its third Letter?

A. It was addressed to *The Pestilent Prelates* (Catholic Bishops); it arrogated to Knox and his murderous followers the appellation of the CONGREGATION OF CHRIST; it called their opponents the offspring of the man of sin; and "concluded," says Tytler, "in a manner which *none can read without sorrow*, uniting expressions of *extremest vengeance and wrath with the holy name of God.*" (Tytler, vol. iii. pp. 93, 94.)

Q. What were the consequences of Knox's fanatical ravings?

A. At Crail, Anstruther and St. Andrews, he spoke like a madman to the mob; he profaned the sacred name of Christ, to blind and excite his ignorant followers, who, *immediately after*, demolished altars, broke down crosses, and levelled the Dominican and Franciscan monasteries to the ground.

Q. Was Knox a hypocrite?

A. He used the service-book of Edward VI., whilst he condemned it in his heart; and, at the very time when he intended to overturn all authority in Church and State, he says, in a letter to an English knight: "Persuade yourself, and assure others, that we mean neither sedition nor rebellion against any just and lawful authority." (Tytler, vol. iii. p. 81, and *passim*.)

#### Second Week.

Q. Had Knox really approved of the murder and murderers of Cardinal Beaton?

A. Tytler, remarking on a letter of his, says his words go far to intimate his approval of their conduct. Knox, in this letter, speaking of Henry, calls him the good father of Elizabeth. What shocking hypocrisy!—the wife-destroyer is called *good* by the founder of Presbyterianism! (Tytler, vol. iii. pp. 46-48, and note 1.)

Q. What did his holy Congregation do immediately after he wrote to England, declaring that neither *sedition* nor *rebellion* was his object?

A. They bound themselves not only to subvert the Catholic religion, but to *overturn the government* of the Regent. After the lapse of a short time, Knox and Willock advised the Congregation actually to depose the Regent. The Congregation proceeded to carry this advice into execution; they tell their sovereign's representative that, for weighty reasons, her authority is suspended by them—an act which Tytler declares to be open rebellion. (Tytler, vol. iii. pp. 82, 91, 112, 121.)

Q. What does this convicted hypocrite do next?

A. He has the presumption to tell his rebel followers, that they must call on the *eternal God*, to aid them in their *rebellion*; and then he advises the unprincipled Elizabeth, who was bound by league with France, not to aid the rebels of Scotland, *to evade this treaty, by sending, as if without her consent*, a thousand men or more into Scotland; and then to cover her treachery, by *declaring them rebels* after their arrival in the latter country. (Tytler, vol. iii. pp. 116-118, 155.)

Q. When the Queen Regent died in 1560, *full*, as Tytler says, *of faith and hope*, what was the conduct of the savage ministers of reform?

A. Even on her death-bed, she was annoyed with their ranting against the abomination of the Mass; and they refused her remains burial. (Tytler, vol. iii. p. 121.)

Q. Why did Knox and his Congregation depend on the aid of the nobles in subverting the religion of the country?

A. "Because," says Tytler, "many of the nobles had already tasted the *sweets of ecclesiastical plunder*, and were little disposed to give up what they had won."

Q. Did Knox desire, like a disinterested apostle, to leave this Church plunder in the hands of the nobles?

A. No; he first called upon the Parliament (using the sacred name of Jesus) to persecute with vigor the Romish clergy, and deprive them of everything. He next told them that this demand was not *his* but God's; and then concludes by demanding, for his Congregational ministers, a share of the Church plunder, with which the nobles were unwilling to part.

Q. Was this persecution of the Catholic clergy carried into effect?

A. It was ordained that all who said Mass, or dared even to hear Mass, were, for the first offense, to be punished with the *confiscation of goods*; for the second, with *banishment from the kingdom*, and for the third with *death*. Thus did the very hypocrites who, only a little before, were brawling about liberty of conscience for themselves, openly compel others to swallow their absurd religious nostrums, under the penalty of death. (Tytler, vol. iii. p. 130.)

Q. What says Goodman, Knox's intimate friend, writing to Cecil, the English minister?

A. He exhorts Cecil to put the bloody Bishops to death, as God had Himself already pronounced sentence of death against them, and openly upbraids Cecil with leniency. (Tytler, vol. iii. pp. 126-128.)

Q. Did Knox show any disposition to share in the spoils of the Church?

A. "There were none," says he, "within the realm more unmerciful to the poor *ministers* than those which had the greatest rents of the churches." He calls those who *robbed the churches*, thieves, and wonders why they do not *restore*, not to the *true owners*, but to *him and his gang of unsent ministers*. "If," says he, "the *ministry of the Church had their own*, the kitchens of the nobles would lack two parts of what they *unjustly possess*." "Some," says he, were licentious, some had greedily gripped the possessions of the Church, and others thought that they would not lack their part of Christ's coat." So this founder of Presbyterianism considered the *riches of the Church* as Christ's *coat*, and seemed to wish the whole coat to himself and his abettors. (Tytler, vol. iii. pp. 132-160, and *passim*.)

Q. Did Knox counsel murder?

A. When the holy sacrifice of the Mass was to be offered in the Queen's chapel, Knox inveighed so bitterly against it, that the furious Master of Lindsay, in armour, rushed to the door, declaring that the priests should *die the death*. This madman was prevented from executing his purpose by Lord James, subsequently Earl of Mar, then of Moray, and successor of Moray in the Regency, who opposed him at the door of the chapel, for which Lord James was ironically and bitterly reprehended by Knox. At a subsequent period, the death of a Papal en-

voy was resolved on by the murderous family of Knox, and he was saved only by the peremptory remonstrance of the Earl of Mar. "Knox and his brethren," says Tytler, "*excited feelings of resentment*, and his endeavors were seldom accompanied by *sound discretion or Christian love*." (Tytler, vol. iii. pp. 153, 154, and *passim*.)

### Third Week.

Q. What does Randolph, writing to Cecil, say of Knox and his holy family?

A. He says, they pray that God will either turn the Queen's heart, or *give her a short life*. From what *charity or spirit* this proceedeth, I leave to be discussed by the great divines; all this, too, whilst, Lethington says, the Queen (Catholic) behaved with much forbearance. "Knox, in his language," says Tytler, "was coarse: Lethington scoffed at him, Morton ordered him to hold his peace, and Randolph regretted that he had more zeal than *charity*." (Tytler, vol. iii. p. 168, and *passim*.)

Q. Was the character of Knox that of treachery?

A. Tytler says: "To excite suspicions, and interrupt the good understanding between the two Queens (Mary and Elizabeth), became a favorite object with Knox." (Cf. Tytler, vol. iii. pp. 161, 172.)

Q. Did Knox and his party take the persecution of the Catholics into their own hands?

A. When the Catholics fled to the woods and mountains, where they worshipped in silent solitude, the Presbyterians under Knox took the law into their own hands, seized the priests, and declared that, without having recourse to Queen or Council, they would with their own hands execute upon idolaters the punishment contained in God's word. On the 19th of May, 1563, thereafter, the Archbishop of St. Andrews, the Prior of Whithorn, the Parson of Sanquhar, and others, were tried and condemned for celebrating Mass. The insolence of Knox to the Queen and Council excited the indignation of both Catholics and Protestants. (Tytler, vol. iii. p. 173.)

Q. Did Knox and his party, who must have been cognizant of each other's movements, plot the death of Darnley?

A. The Presbyterians, led by Moray and

Argyle, attempted to overawe their sovereign. They asked aid from the English Queen; it became a mere matter of policy, whether it would be *better to assassinate Darnley*, or to *deliver him* to England. Randolph, writing to Cecil, says: "They (the Presbyterians) conclude that they find nothing, but that God must send him a *short end*." Randolph seems to regret that so many should risk life, land and goods and concludes—"only to remedy so much mischief, he (Darnley) must be taken away." (Tytler, vol. iii. p. 204.)

Q. As regards the murder of Darnley, what said Maitland of Lethington in the presence of Moray and the principal nobility and Council, all, or nearly so, of Knox's congregation?

A. That they could find a way to get her *Majesty quit of Darnley*, and that Lord Moray, though a *Protestant*, would look through his fingers, and see them do this (murder Darnley), and say nothing thereto. It is certain, says Tytler, that Mary commanded these murderers to abandon any such design, and to *leave everything to God*; yet the bond or agreement for the murder of Darnley was entered into by these wretched reforming miscreants. (See Tytler, vol. iii. pp. 204-206, 238, and *passim*.)

Q. Were Knox and Craig, the two founders of Presbyterianism, directly connected with the murder of David Riccio, Queen Mary's secretary?

A. Tytler establishes this fact beyond a doubt. "Knox and Craig, the ministers of Edinburgh," he says, "were made acquainted with the conspiracy." With these were associated all the leading reformers, with Darnley at their head. These bloody men, who were all *religion* without, and real demons within, held a general *fast*, at the very time they intended to steep their hands in a brother's blood. (Tytler, vol. iii. p. 216.)

Q. What sort of sermons were given, during this week of humiliation, by Knox and the ministers, before the murder?

A. The subjects chosen were such as seemed calculated to prepare the public mind for resistance, violence, and bloodshed—subjects, such as the slaying of Oreb and Zeeb, the cutting off the Benjamites, the

hanging of Haman, etc. (Tytler, vol. iii. p. 216.)

Q. Can you give any other proof that Knox, the apostle of Presbyterianism, was clearly implicated in this murder?

A. He fled in the most cowardly manner, immediately after the murder, to the fastnesses of Kyle, where he remained concealed for a year. (Tytler, vol. iii. p. 223.)

Q. Who were the parties chiefly engaged in this dastardly murder?

A. Tytler says: "Morton succeeded in securing the co-operation of the *reformed Church*; he next drew in Moray; and he then obtained the support of Elizabeth and her chief ministers, Cecil and Leicester." (Tytler, vol. iii. p. 216.)

Q. What did Knox do when he found Darnley the King also murdered, and the Queen in prison?

A. He had the *courage* to return, to join with the murderers of Riccio and Darnley in denouncing vengeance against the murderers of the King—a murder they evidently had committed themselves, and of which there can be little doubt that Knox was at least cognizant; and they concluded by resolving to put down, by force of arms, the Catholic religion. (Tytler, vol. iii. pp. 260-268, 326.)

Q. What was done by the reformers, Lindsay, Ruthven, and Knox, at the coronation of Queen Mary's infant son at Stirling?

A. The two former swore *what they knew to be false*, that Mary's demission of the crown was her *own free act*; and after witnessing this gross act of perjury, Knox preached the sermon. (Tytler, vol. iii. p. 269.)

#### Fourth Week.

Q. What does Tytler remark on Lethington's speech, where he congratulates the reformers, that they had secured their religion without iron or bloodshed?

A. He says, he scarcely knows which most to condemn—the inaccuracy of Lethington's picture, or the hardihood evinced by its coming from *his lips*; since the rising of Moray against the Queen's marriage, the murder of Riccio, the assassination of Darnley, the imprisonment of the Queen (he might have added the murder of Cardinal Beaton, and the butchery of the sainted Mary in England), were all, more or less,



connected with the establishment of the reformation in Scotland. (Tytler, vol. iii p. 269.)

Q. Were Knox or his followers remarkable in the results of their teachings?

A. Their confession of faith doomed all who heard Mass to death. They made all who held any public office swear to extirpate Popery; they warred with their own laity for the spoils of the Church; they employed the very men who *did* murder Darnley to accuse their own virtuous Queen of that awful crime. Nay, Knox himself advises Cecil to *strike at the root*, that is, to murder Mary, and in this fiendish advice he dares to profane God's sacred name. "Strike at the root," says he; "turn your een unto your God; God grant you wisdom; yours to command in God"—John Knox with one foot in the grave! Gracious God! Whilst this minister, the head of the Presbyterian Church, counsels the murder of his own sovereign, he has the hypocrisy to pray that God may *grant wisdom to the murderer!!!* (Cf. Tytler, vol. iii. pp. 174 and following, and 321.)

Q. What sort of character was Moray, the leader, as Tytler styles him, of the reformed party?

A. Whilst this Protestant author speaks of him as a man having *deep feelings of religion*, he himself, almost in the next sentence, points him out as a man, not only without religion, but totally destitute of honour, principle, and even of humanity. He consented, says Tytler, to the murder of Riccio; he *leagued himself with the murderers of the King*; he *used the evidence of these murderers to convict his sovereign*; he *betrayed Norfolk, treacherously delivered up Northumberland*; he *made the most ignominious offers to Elisabeth*; and how difficult is it, says our author, to think that religious truth could have a place in his heart, whose last transaction was to *aggravate the imprisonment*, if not to *recommend the death, of his own sister and his sovereign?* (Tytler, vol. iii. *ibid.*)

Q. How did the hoary hypocrite, Knox, behave on the murder of Moray?

A. He had the body of this monster placed before the pulpit, and preached his funeral oration from these words: "*Blessed are the dead WHO DIE IN THE*

*LORD.*" (Tytler, vol. iii. pp. 107 and following, and 321.)

Q. What is the next move of the holy reformer?

A. He openly calls for the death of his lawful Queen (*ibid.* p. 339,) pronounces the threatenings of the law against all who maintain *that wicked woman*, and declares that the plague shall never cease in the land, so long as *she and her supporters remain unpunished*, according to the sentence of *God's law*. In the same volume you will find this cowardly hypocrite flying again for fear of the Hamiltons. Further, we find this apostle closing his career, as he had lived, a very model of hypocrisy. The persecutor—the sacrilegious participator in murder—the regicide in desire—the plunderer of God's temple—the instigator to the murder of God's people—the man who cared not what means he used, so he attained his end—now closes his criminal course, and falls into the hands of the living God with a lie upon his lips. "God knows," he says, "that in my heart I never hated the persons of those against whom I thundered God's judgments; I did only hate their sins, and laboured to gain them to Christ." Yes, if to murder were to gain them! !

Q. Is it at all likely that God could select such a character for the reformation of His Church?

A. When we consider the men whom God, in every age, chose as the ministers of His mercies to man—Moses, Aaron, the Prophets, the Apostles; when we reflect, that whatever these men were before their appointment to a divine mission, they were, from the moment of such appointment, mild, holy, merciful, full of zeal, but zeal tempered with the most refined and exalted charity,—we must come to the conclusion, that the man who would consider Knox, or any one of the chief reforming leaders, as an instrument in the hand of God, either for the establishment or the reformation of religion, must have lost his reason.

Q. If then neither the authors of Protestantism, nor their work itself, nor the means they adopted to effect their purpose, are from God, what are their followers obliged to?

A. They are obliged, under pain of eternal perdition, to seek earnestly to re-enter

the true Church, which, seduced by Luther and his associates, they abandoned: if they be sincere, God will aid them in their inquiry.

Q. What is the situation of the man who does not at once acquit himself of this obligation?

A. He is the victim of heresy and schism; the thing he calls a Church has no pastors lawfully sent or ordained; hence, he must live without the Sacraments, declared in Scripture to be so necessary to salvation.

Q. What think you of those (they are many) who are at heart convinced that the Catholic Church is the only true one, and are still such cowards as to dread making a public profession of their faith?

A. "He," says our Saviour (Luke ix.

26), "who shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His majesty."

Q. What think you of those who are inclined to Catholicism, but out of family considerations, or from fear of the world, neglect to embrace it?

A. Our Saviour, (St. Matt. x. 37,) tells such that he who loves father or mother more than God, is unworthy of God.

Q. What say you to those who become Protestants, or remain Protestants, from motives of worldly gain or honour?

A. I say with our Saviour, (St. Mark viii. 36,) "What will it avail a man, if he gain the whole world, and suffer the loss of his own soul?"

THE END.

## BOOK REVIEWS.

**PICTORAL LIVES OF THE SAINTS.** With reflections for everyday in the year. Compiled from "Butler's Lives" and other approved sources. To which are added lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the new Saints, canonized in 1881 by his Holiness, Pope Leo VIII. Edited by John Gilmary Shea, LL. D. New edition. Cloth. Large octavo, pp. 538. Illustrations about 400. Price, \$1.00.

It is not necessary to recommend this work as it is already so favorably known. The low price, however, is worthy of particular notice.

**CATHOLIC TEACHING FOR CHILDREN.** By Winifride Wray. Cloth, pp. 193. Price, 40 cents. Benziger Bros.

"The idea of this book is to combine a course of Christian doctrine and one of Scripture history, especially that of the New Testament, and to put the whole into language such as children, say from seven to fifteen, may easily understand for themselves without the help of a teacher. Such a book may also be a help to teachers in giving to children simple explanations of the Catechism and of Scripture." (From the preface.) We like this book and believe it may be of considerable benefit to children.

**SHORT CATECHISM OF CHURCH HISTORY.** For the higher grades of Catholic Schools. By the Rev. J. B. Oechtering. St. Louis, Mo.: B. Herder, 17 S. Broadway. Cloth, pp. 127. Price 30 cents, retail. Wholesale, 20 cents. Introduction, 15 cents.

The idea of the author is excellent and the entire make-up of the book is good. Whether this Catechism is just what is wanted can be decided only by experience, but we are of the opinion that it will meet with a favorable reception from teachers.

**THE PROMISE OF MORNING.** By Henry Coyle. Boston: Angel Guardian Press. Cloth, pp. 142.

A neat volume of short poems which if not very powerful are decidedly pleasing. Here and there the author gives promise of future growth and strength. Some of his hymns are very successful. In reading the work the following struck us in particular: "Ships That Pass in the Night." "The Philosopher." "She Made Home Happy." "The Captive Eagle." "The Muse." "Faith and Hope."

If we might venture a hint to the poet, and to many others who are ambitious to sing songs that may endure, we would say: Pay more attention to perfection in form and metre. We congratulate Mr. Coyle on his little book so pure, so pleasing and promising.

**A COLLEGE BOY.** By Anthony Yorke. Author of "Passing Shadows," etc. Benziger Bros. Cloth, pp. 224. Price, 85 cents.

A good story told with taste and

clearness, and filled with just such incidents that excite the imaginations of schoolboys and make their hearts beat quickly. Frank King, the hero, will be welcomed by many another college boy.

**WITH A PESSIMIST IN SPAIN.** By Mary F. Nixon. Second edition. St. Louis, Mo.: Herder. Cloth, pp. 360. Illustrated. Price, retail \$1.25.

This is a charming book in contents and appearance. We are not astonished at its reaching a second edition, since it is as interesting as a romance. May the author prosper!

**"THE YOUNG MAN'S WAY TO HAPPINESS."** Cloth, pp. 120. Price, 40 cents.

**THE "OUR FATHER."** A booklet for young and old. Cloth, pp. 120. Price, 40 cents.

These little publications are translations from the German of Rev. F. X. Wetzel, as their object and nature are sufficiently indicated by the titles, all we need say is, that they are clear, sensible, practical and interesting.

**ST. ANTHONY.** Anecdotes proving the miraculous power of St. Anthony. From the original of Rev. Dr. Joseph Keller. Cloth, pp. 254. Price, 75 cents. Benziger Bros.

**THE SACRED HEART.** Anecdotes and examples to assist in promoting the devotion to the Sacred Heart. By the same.

**THE BLESSED SACRAMENT.** Anecdotes and examples to illustrate the Honor and Glory due to the most Holy Sacrament of the Altar. By the same.

**CHAMPLAIN SUMMER SCHOOL.**

The July issue of this Magazine will be a special Summer School number, historical and descriptive in character, and profusely illustrated.

**READING CIRCLE CHRONICLE.**

Under this department in the Au-

gust issue will be published reports and statistics of the Catholic Reading Circles who have complied with our request and reported to the Reading Circle Bureau. The large number of Circles that have not yet reported are urged to do so at once.

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## MOSHER'S MAGAZINE.

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# Reading Courses for 1899-1900.

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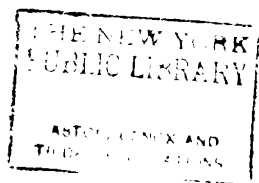
BEGINNING OCTOBER, 1899, ENDING JUNE, 1900,

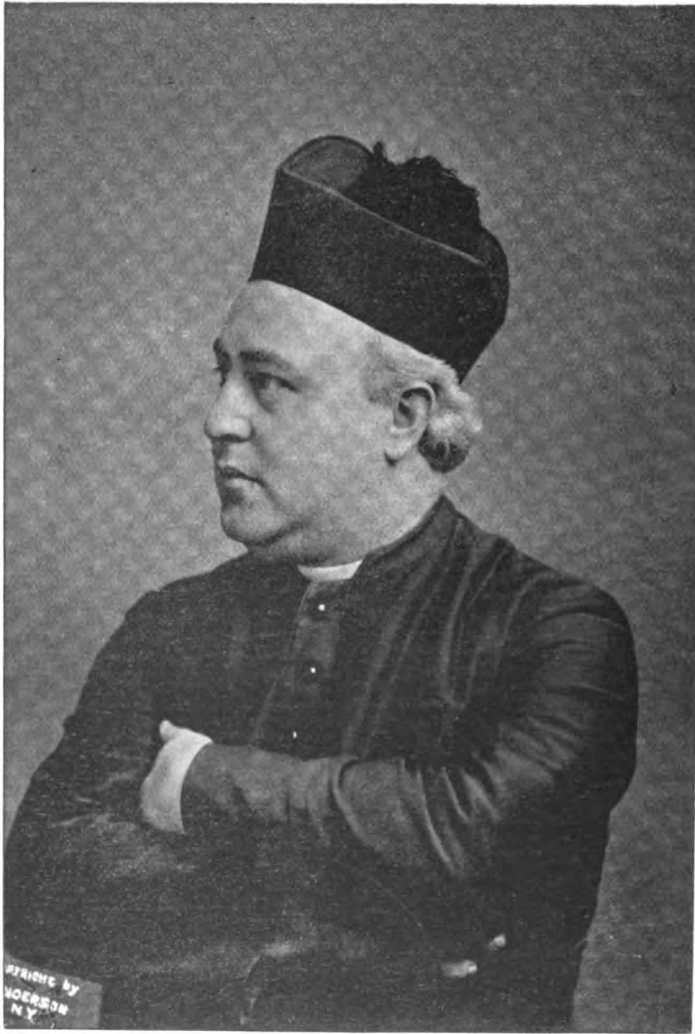
**AMERICAN YEAR.**

Development of the Nation—Political, Social, Industrial, Literary, Educational, Religious—Illustrated.

1. Leading Facts in American History.
2. Industrial Development in the United States.
3. Social Evolution in the United States.
4. American Politics.
5. Masterpieces in American Literature.
6. The Church in the United States.
7. Education in the United States.
8. Europe in the 19th Century.

Details of plans and courses will be announced in the September issue.





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# MOSHER'S MAGAZINE

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No. 3.



## DEUS ILLUMINATIO MEA!

BY ELEANOR C. DONNELLY.

O God, my Light! shine full upon my darkness,  
And turn these shadows into splendrous day!  
Loose, with Thy lum'nous finger, my fell blindness,  
And drive mortality's thick mists away!  
The glory of Thy presence, round me blazing,  
Shall put to flight each umbra of the foe,  
Till, like the eaglet on the sun-close gazing,  
My spirit shall its native birthright know—  
O God, my Light!

O God, my Light! this life shall breed no terrors,  
If Thy great Sun irradiate its gloom;  
Before Thy dazzling beams, deceits and errors  
Shall flee afar; and brightness fill the tomb.  
For death or hell can not obscure Thy lustre;  
Thy changeless splendor is the bliss of heaven.  
Grant us, around Thy shining Throne, to cluster,  
When all the darksome bonds of Time are riven,  
O God, my Light!

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# THE CHAMPLAIN SUMMER SCHOOL—HISTORICAL AND DESCRIPTIVE.

## THE FIRST BATTLE OF LAKE CHAMPLAIN.\*

HAS CURRENT HISTORY CORRECTLY LOCATED THE SITE?



SAMUEL DE CHAMPLAIN.

THE Champlain Valley has been famous as battle ground. The burden of the first tradition handed down from pre-historic time was of fierce wars which had driven their once numerous inhabitants from these shores and islands. Here along the "gate of the country," was bloody ground, and it requires little effort of the imagination to conceive the tide of battle as ebbing and flowing past Rock Reggio, the ancient landmark between the savage tribes of the North and the South. The thought strikes one forcibly at the outset, in pursuing a line of inquiry like this, and comparing the old-world records with those of the

new, the former reaching back to the earliest human races, that here darkness covers the face of that great deep; that the historic time of this valley spans but a comparative handbreadth of the past—less than eight generations—and that it would be inexcusable if, even here, manifest errors bearing on important data should, without protest, be awarded a place on the pages of history.

From the numerous conflicts of historic time on Lake Champlain, three stand out with marked distinctness. Seventy-five years ago, in September, 1814, the last naval battle between the United States and the "Mother Country" was fought on Cumberland Bay, and thirty-eight years before that, in October, 1776, was the first naval battle between the same powers, when the infant republic, under the lion-hearted Arnold, dared to stand up against the mistress of the seas on her own domain. The localities of both these engagements are well and truly marked; the first by the wreck of the *Royal Savage*, one of our own vessels sunk in that action, still visible at low water, and the last by well-attested charts, as well as by the recollection of living witnesses; and it is a remarkable fact that these two important battle grounds, where our first and last

\*From a paper by George F. Bixby, of Plattsburgh, N. Y., read before the Albany Institute, and published in full in the July number of the Catholic Reading Circle Review, 1893.—*Editor.*



naval struggle with Great Britain took place, lie only five miles apart on Lake Champlain, without even a stone raised to commemorate them. The first of these three battles—standing on the outer verge of historic time—was the original “Battle of Lake Champlain,” fought two hundred and eighty years ago, only eighteen days after the discovery of this valley and its lake by Champlain, this probably being the first conflict, in what is now the State of New York, where firearms were used.

The site of this battle has also been fixed by current history, erroneously fixed as I believe, and the purpose of this paper is to bring reasons for such belief. It will be remembered that Champlain was on his way through Lake Champlain, going south with a war party of Montagnais Indians against the Iroquois. The party consisted of Champlain and two other Frenchmen and sixty savages, with twenty-four birch bark canoes. They set out from the Fall of the Iroquois River, at Chambly Basin, on the 12th of July, 1609. Champlain in his Journal describes the journey up the river Richelieu and along the west side of the lake, and proceeds thus (Prince Society’s translation):

“Now as we began to approach within two or three days’ journey of the abode of their enemies we advanced only at night, resting during the day. \* \* \* When it was evening we embarked in our canoes to continue our course and, as we advanced very quietly and without making any noise, we met on the 29th of July the Iroquois, about ten o’clock at evening, at the extremity of a cape which extends into the lake on the

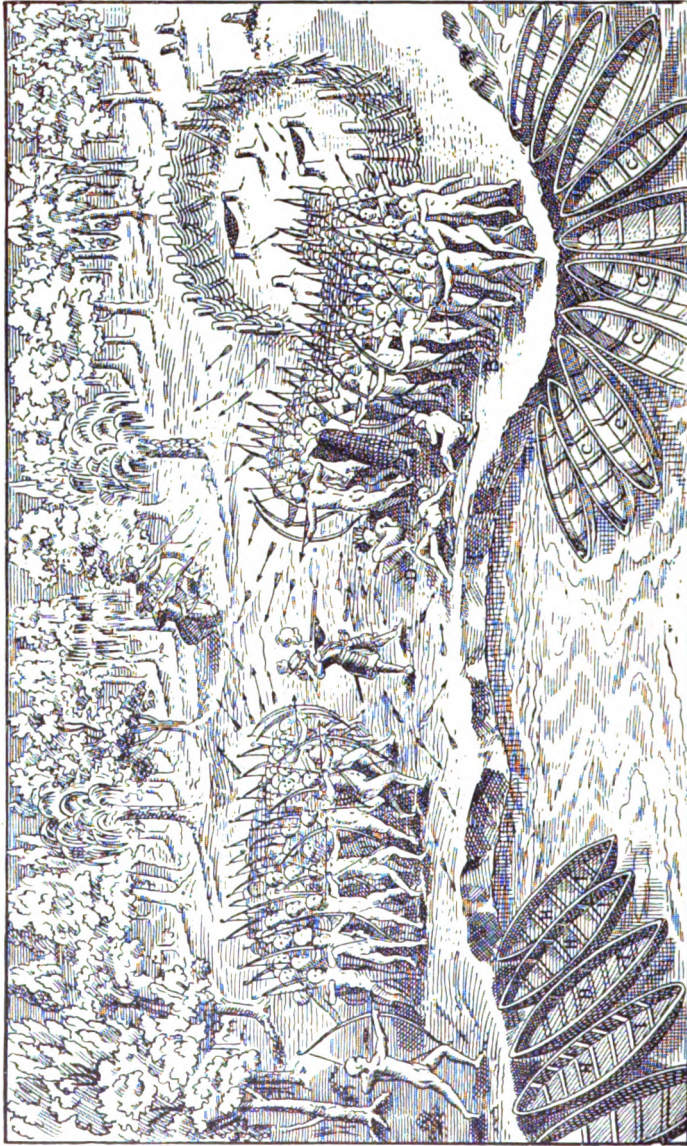
western bank (*au bout d’un cap qui avance dans le lac du costé d’l’Occident*). They had come to fight. We both began to utter loud cries, all getting their arms in readiness. We withdrew out on the water, and the Iroquois went on shore, where they drew up all their canoes close to each other and began to fell trees with poor axes, which they acquire in war sometimes, using also others of stone. Thus they barricaded themselves very well.

“Our forces also passed the entire night, their canoes being drawn up close to each other and fastened to poles, so that they might not get separated, and that they might be all in readiness to fight if occasion required. We were out upon the water, within arrow range of their barricades. When they were armed and in array, they dispatched two canoes by themselves to the enemy to inquire if they wished to fight, to which the latter replied that they wanted nothing else: but they said that at present there was not much light, and that it would be necessary to wait for daylight so as to be able to recognize each other; and that as soon as the sun rose they would offer battle. This was agreed to by our side. Meanwhile, the entire night was spent in dancing and singing, on both sides, with endless insults and other talk; as, how little courage we had, how feeble a resistance we would make against their arms, and that, when day came, we should realize it to our ruin. Ours, also, were not slow in retorting, telling them they would see such execution of arms as never before, together with an abundance of such as is not

unusual in the siege of a town. After this singing, dancing and bandying of words on both sides to the fill, when day came my companions and

separated, each in one of the canoes of the savage Montagnais.

"After arming ourselves with light armor, we each took an arquebuse



THE FIRST BATTLE OF LAKE CHAMPLAIN.

myself continued under cover for fear that the enemy would see us. We arranged our arms in the best manner possible, being, however,

and went on shore. I saw the enemy go out of their barricade, nearly two hundred in number, stout and rugged in appearance. They came at a

slow pace toward us, with a dignity and assurance which greatly amused me, having three chiefs at their head. Our men also advanced in the same order, telling me that those who had three large plumes were the chiefs, and that they had only these three, and that they could be distinguished by these plumes which were much larger than those of their companions, and that I should do what I could to kill them. I promised to do all in my power, and said that I was very sorry they could not understand me, so that I might give order and shape to their mode of attacking their enemies, and then we should without doubt defeat them all; but that this could not now be obviated, and that I should be very glad to show them my courage and good will when we should engage in the fight.

“As soon as we had landed, they began to run for some two hundred paces toward their enemies, who stood firmly, not having as yet noticed my companions, who went into the woods with some savages. Our men began to call me with loud cries; and in order to give me a passage-way they opened in two parts, and put me at their head, where I marched some twenty paces in advance of the rest, until I was within about thirty paces of the enemy, who at once noticed me and, halting, gazed at me, and I did also at them. When I saw them making a move to fire at us, I rested my musket against my cheek and aimed directly at one of the three chiefs. With the same shot, two fell to the ground; and one of their men was so wounded that he died some time after. I had loaded my musket with four balls. When

our side saw this shot, so favorable for them, they began to raise such loud cries that one could not have heard it thunder. Meanwhile the arrows flew on both sides. The Iroquois were greatly astonished that two men had been so quickly killed, although they were equipped with armor woven from cotton thread and with wood, which was proof against their arrows. This caused great alarm among them. As I was loading again, one of my companions fired a shot from the woods, which astonished them anew to such a degree that, seeing their chiefs dead, they lost courage and took to flight, abandoning their camp and fort and fleeing into the woods, whither I pursued them, killing still more of them, and took ten or twelve prisoners. The remainder escaped with the wounded. Fifteen or sixteen were wounded on our side with arrow shots, but they were soon healed.

“After gaining the victory our men amused themselves by taking a great quantity of Indian corn and some meal from their enemies; also their armor, which they had left behind that they might run better. After feasting sumptuously, dancing and singing, we returned three hours after with the prisoners. The spot where this attack took place is in latitude 43 degrees and some minutes, and the lake was called *Lake Champlain*.”

In his explanation of the map accompanying his account of the battle, he says: “The canoes of the enemy were made of oak bark, each holding ten, fifteen or eighteen men.”



This is Champlain's account, in full, of the battle, and he says, farther on, that they returned down the lake eight leagues the same day and halted toward evening; also, that the Montagnais had scalped all those they had killed in battle.

Where is the "cape which extends into the lake on the western bank," that Champlain describes as the scene of the first battle of Lake Champlain? Nearly all, if not quite all, authorities agree that it was at or near the spot where Fort Ticonderoga was afterward built, and where its ruins now stand. Champlain's maps, his picture of the battle, and his Journal, together with the natural conformation of the western shore of the lake, are the chief points of interest in the case.

First, as to the map referred to above. This is Champlain's great map of New France, drawn by his own hand, and upon which are delineated the results of his discoveries and observations in the New World during his travels and sojournings, covering a period of over twenty-five years, from 1603 to 1629, along the Atlantic coast from the Gulf of St. Lawrence as far south as Cape Cod, and, perhaps, to Martha's Vineyard, along the coast of Labrador, through New Brunswick and Nova Scotia and the Eastern provinces of Canada, up the Saguenay River, through the St. Lawrence to the foot of the Cascades at the head of Lake St. Francis, up the Ottawa River to Lake Nipissing, and through the Georgian Bay, Lake Simcoe, to Lake Ontario, Oneida Lake and Lake Champlain. This map and his journals were made in obedience to the orders of King

Henry IV., and the testimony of both map and journals is entitled to the utmost weight. Champlain says in his dedication to the king: "This I do feeling myself urged by a just sense of the honor I have received during the last ten years in commissions, not only, sire, from your majesty but also from the late king, Henry the Great, of happy memory, who commissioned me to make the most exact researches and explorations in my power. This I have done, and added, moreover, the maps." To the Queen Regent, showing his sense of religious obligation, he speaks of his explorations in America: "Where I have always desired to see the Lily flourish, and also the only religion, Catholic, Apostolic and Roman." \* \* \* \* \*

Champlain, in his rude map of Lake Champlain, plainly marked the "cape which extends into the lake, placing by it the number 65, referring to his explanation of this as the site of the battle, this cape being the most prominent projection on the western shore. The French map-makers, following him, gave the outline of the lake with remarkable accuracy, and they too marked the "cape which extends into the lake," and gave it a name which commemorates bloodshed, and to-day no observant traveler, following Champlain's course up the lake, can fail to be struck with Crown Point as answering more completely to Champlain's description of the site of the battle than any other locality where the battle could have possibly been fought.

All along down the course of historic time Crown Point has been

noted as one of the grand strategic points of the Champlain valley. Here an outpost was established by the English in colonial times, near the close of the seventeenth century; here, in 1731, the French built Fort Frederick, making a bold advance from their former frontier a hundred miles north; from this point the great military road was built across the mountains to the Connecticut; here, under the guns of Fort Frederick, was the first church in the Champlain valley, the Jesuit Fathers planting the cross beside the French lily according to their custom, as if in obedience to Champlain's desire; here the walls of the great Amherst Fort—said to be the most massive and

best preserved of all the Revolutionary or pre-Revolutionary military ruins of the North—began to rise in the very month that the French were finally driven out of the valley; here, doubtless, at the head of the "lake which is the gate of the country," was the scene of many bloody encounters between the two great nations of savages before the white men came; here, the best evidence concurs in showing, was the spot where the Iroquois built the first fort since the dawn of historic time, in the Champlain valley, on the night of July 29th, two hundred and eighty years ago, and here, on the morning of the 30th of July, 1609, was fought the first Battle of Lake Champlain.

### THE BATTLE OF VALCOUR.\*

OCTOBER 11TH, 1776.

LAKE Champlain was the great highway between Canada and the colonies. Sir Guy Carleton, who commanded the British forces in the north in the summer of 1776, was straining every nerve to gain control of lakes Champlain and George, and secure the Mohawk valley and the upper waters of the Hudson, so that before winter set in he might take possession of Albany. He would then be able to co-operate with General Howe in severing and subduing the northern and southern provinces and bringing the war to a speedy and triumphant close. He was full of hope and ardor, but in spite of every exertion winter was fast approaching before

his arrangement was completed. Three large vessels were brought from England, taken apart at the falls of the Richelieu and laboriously carried over-land to be re-constructed at St. Johns. British ship carpenters and laborers, soldiers and sailors, made the lower end of the lake re-echo with the sound of their preparations. By the month of October the fleet was ready for action. The flagship, the *Inflexible*, mounted eighteen twelve-pounders. Twenty gunboats and more than two hundred flat bottomed transports were manned with seven hundred picked seamen and gunners, and upon this flotilla Carleton embarked his army of twelve thousand men.

According to British accounts: "No equipment of the kind was ever better appointed, or more amply fur-

\*From Mary McGill Gamble's paper read before the Saranac Chapter, Daughters of the American Revolution, published in the *Reading Circle Review*, June, 1886.





nished with every kind of provision necessary for the intended service."

While the British were making ready in the north, the Americans at the other end of the lake, under Benedict Arnold, were working all the summer with desperate energy to oppose the threatened invasion. In June the material for our navy was growing in the forests of Vermont, while carpenters with their tools, sailmakers with their canvas, and gunners with their guns had mostly to be brought from the coast towns of Connecticut and Massachusetts. By the end of September, through great difficulties, Arnold's small squadron was completed, and represented at that time the sum total of the American navy. Three schooners, two sloops, three galleys, and eight gondolas, fitted out with seventy guns and such seamen and gunners as he could get together. Arnold himself describes them as "a miserable set, a wretched, motley crew; the mariners the refuse of every regiment, and the seamen never wet with salt water." Moreover, they were a hundred men short of their complement.

With this flotilla he could not hope to prevent the advance of such an overwhelming force as that of the enemy. The most he could do would be to worry and delay it, and dampen the enthusiasm of the invaders, besides raise the spirits of the American people by the example of an obstinate and furious resistance.

Captain Pringle conducted the British armament, but Sir Guy Carleton was too full of zeal and too anxious for the event not to head the enterprise. He accordingly took his

HADDON'S MAP.—1. Present site of Plattsburgh. 2. Site of the Catholic Summer School. 3. Bluff Point (Hotel Champlain).

station on the deck of the flagship. They made sail early in October in quest of the American squadron, which was said to be abroad on the lake.

Arnold, ignorant of the full strength of the enemy, and unwilling to encounter a superior force in the open lake, had taken his post under cover of Valcour Island, in the upper part of a deep channel or strait between that island and the main land. The position was strong. Both his wings were covered, and he could be attacked only in front or rear. There he lay in wait for the enemy.

With a fair wind and flowing sail the British ships on the morning of the 11th of October, swept past Cumberland Head and left the southern end of Valcour Island astern before they discovered Arnold's fleet anchored behind it, in a line extending across the strait so as not to be outflanked.

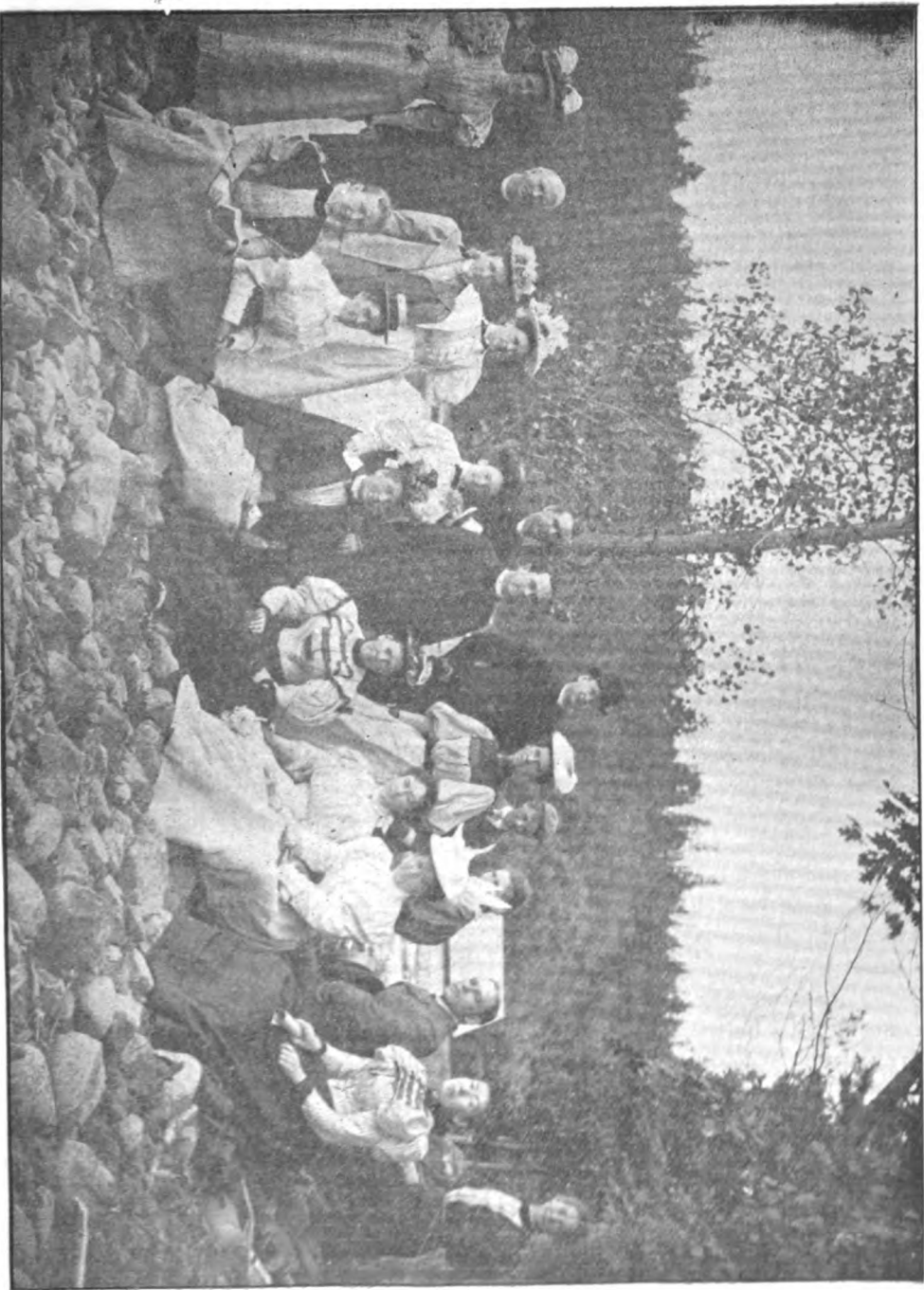
James Wilkinson, who twenty years afterward became commander-in-chief of the American army, and survived the second war with England, was then at Ticonderoga on Gen. Gates's staff. He calls attention in his memoirs to the remarkable skill displayed in the disposition of Arnold's ships at Valcour Island, which was the same in principle as that by which Macdonough won his brilliant victory, not far from the same spot, in 1814.

When Captain Pringle saw the American squadron behind him, he immediately hauled close to the wind and tried to beat up into the channel, but the wind did not permit the largest of his vessels to enter. Arnold

took advantage of this circumstance. He was on board the galley Congress, and leaving the line advanced with two other galleys and the schooner Royal Savage to attack the smaller vessels as they entered before the larger ones came up. About eleven or twelve o'clock the enemy's schooner Carleton opened a brisk fire upon the Royal Savage and the galleys. It was as briskly returned. Seeing the enemy's gunboats approaching, the Americans endeavored to return to the line; in so doing the Royal Savage ran aground. Her crew set her on fire and abandoned her. In about an hour the British brought all their gunboats in a range across the lower part of the channel within musket shot of the Americans, the schooner Carleton in advance. They landed also a party of Indians on the island to keep up a galling fire from the shore upon the Americans with their rifles. The action now became general, and was severe and sanguinary. Arnold pressed with his galley into the hottest of the fight. The Congress was hulled twelve times, and received eight shots between wind and water. Many of the crew were killed and wounded. The ardor of Arnold increased with his danger. He cheered on his men by voice and example, often pointing the guns with his own hands.

He was ably seconded by General Waterbury in the Washington galley, which, like his own vessel, was terribly cut up. The contest lasted all day. Carried on as it was within a narrow compass and on a tranquil lake, almost every shot took effect. The fire of the Indians from the shore was less deadly than had been





Rev. John F. Mulhoney.

Rev. James J. Kierman.

Rev. Joseph H. McMahon.

Henry Austin Adams.

Rev. John J. Monaghan.

expected, but their whoops and yells, mingling with the rattling of the musketry and the thundering of the cannon, increased the horrors of the scene. Volumes of smoke rose above the wooded shores, which echoed with the unusual din of war, and for a time this lovely recess of a beautiful and peaceful lake was a perfect pandemonium.

At sundown the British withdrew out of range, intending to renew the struggle in the morning. One of their gondolas was sunk, another with all its crew of sixty men was blown up.

The American Gondola Philadelphia was hulled in so many places that she sunk in about one hour after the engagement was over. The Royal Savage sunk in a small rock inlet. Some years afterward an effort was made to raise her. The bows were elevated above the surface guns and some munitions taken from her, but she broke away and went down in deep water, and the attempt was abandoned.

The Americans were so badly cut up that Carleton expected to force their rear the next day, but Arnold, sensible that with such a superior force all resistance would be unavailing, during the dark and foggy night, by a feat scarcely less remarkable than Washington's retreat from Long Island, contrived to slip through the British lines with all that was left of his crippled flotilla, and made away for Crown Point with all possible speed. One ship followed a light on the stern of the other, and by daylight they were all out of sight.

At the earliest dawn their retreat

was discovered, and Carleton promptly started in pursuit. A solitary rock which stands in the broad lake was mistaken by the British, in an autumnal mist for an American ship, and a cannonade was opened on it. The mariners of the lake call it Carleton's prize.

The retreating Americans, however, were obliged to stop at an island about ten miles up the lake to stop leaks and make repairs. Two of the gondolas were here sunk, being past remedy. About noon the retreat was resumed, but the wind had become adverse and they made little progress. Arnold's galley, the Congress, the Washington galley, and four gondolas, all of which had suffered severely in the fight, fell astern of the rest of the squadron. On the morning of the 13th, when the sun lifted a fog which had covered the lake, they beheld the enemy within a few miles of them in full chase.

The rest of the fleet by Arnold's orders, now crowded sail for their haven, while he in his single galley and four gondolas, in protecting the retreat of the remnant of his flotilla, sustained an ugly fight for four hours with the three largest British vessels.

The Washington\* galley was compelled to strike, and General Waterbury with his crew were taken prisoners. The gondolas were in a desperate condition, yet the men stood stoutly to their guns. Seeing resist-

\*An interesting point in connection with the captured Washington is that one of the letters of General Riedesel to his wife is headed:—"Crown Point, on board the Washington, a prize taken from the rebels, Oct. 26, 1776." General Riedesel commanded the "Brunswickers," a portion of the German troops which England hired to help her in the war against the Americans.—*Editor*,

ance vain, Arnold determined that neither vessels nor men should fall into the hands of the enemy. He ordered the gondolas to be run ashore at Otter Creek, the men to set fire to them as soon as they grounded—to wade on shore with their muskets and keep off the enemy until they were consumed.

His own vessel was woefully cut up, and her deck covered with dead and dying men, when, now having sufficiently delayed the foe, rather than have her become a trophy to the British, he succeeded in running her aground in a small creek, where he set her on fire, and she perished gloriously, with her flag flying till the flames brought it down. Arnold was the last man to leave the ship, dropping from the bowsprit into the lake, when she was enveloped in a mass of flames.

The charred and blackened fragments of Arnold's fleet could be seen for many years lying in a deep bay at Panton—memorials of his gallantry and patriotism, long after other deeds had consigned his name to infamy.

With much suffering, he and his gallant crew, many of whom were wounded, retreated through the woods to Crown Point, narrowly escaping an Indian ambush. The

remnant of the squadron, two schooners, two galleys, four sloops, and one gondola were at anchor at the Point. Seeing that the place must soon fall into the hands of the destroyed enemy, they set fire to the houses, everything they could not carry away, and embarking in the vessels made sail for Ticonderoga. The loss of the Americans in the two engagements is said to have been between eighty and ninety; that of the British about forty.

When Carleton appeared before the celebrated fortress of Ticonderoga, finding it strongly defended, and doubting his ability to reduce it before the setting in of cold weather, he decided to take his army back to Canada, satisfied for the present with having gained control of Lake Champlain. This sudden retreat of Carleton astonished both friend and foe.

The whole country rang with praises of Arnold. Such gallantry as his converted the disasters of defeat into a species of triumph—even the English acknowledged that no man ever manœuvred with more dexterity, fought with more bravery, or retreated with more firmness.

Thus ended one of the first naval battles of the Revolution, fought, as it were, at our very doors.

#### MACDONOUGH'S VICTORY ON LAKE CHAMPLAIN.

THE winter of 1813-14 was passed by the Army of the North at French Mills, afterward called Fort Covington. In the latter part of February, General Wilkinson advanced his forces to Plattsburgh, and in the following month began an invasion

of Canada. At La Colle, on the west bank of the Sorel, he encountered a force of the enemy, made an imprudent attack and was defeated. Falling back to Plattsburgh, he was superseded by General Izard, who marched to the relief of General

Brown at Fort Erie. The remaining division of the northern army, fifteen hundred strong, was left under command of General Macomb

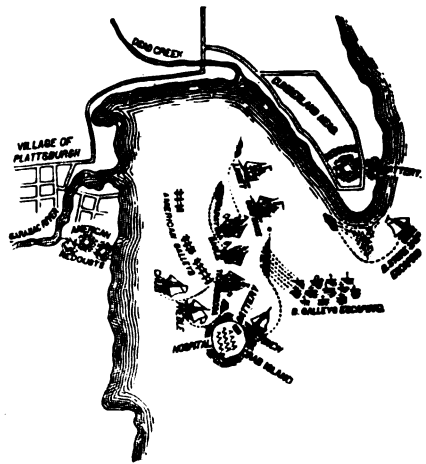


MACDONOUGH.

at Plattsburgh. At this time the American flotilla on Lake Champlain, was commanded by Commodore Thomas Macdonough. For the purpose of destroying this fleet and obtaining control of the lake, the British General Prevost advanced into Northern New York at the head of fourteen thousand men, and at the same time ordered Commodore Downie to ascend the Sorel with his fleet.

The invading army reached Plattsburgh without opposition. Commodore Macdonough's squadron lay in the bay. On the 6th of September, General Macomb retired with his small but courageous army to the south bank of the Saranac, which skirted the village. On came the British, entered the town, and attempted to cross the river, but were driven back. For four days they renewed their efforts; the Americans had torn up the bridges, and a

passage could not be effected. The British fleet was now ready for action, and a general battle by land and water was planned for the 11th. Prevost's army, arranged in three columns, was to sweep across the Saranac and carry Macomb's position, while Downie's powerful flotilla was to bear down on Macdonough. The naval battle began first, and was obstinately fought for two hours and a half. At the end of that time, Downie and many of his officers had been killed; the heavier British vessels were disabled and obliged to strike their colors. The smaller ships escaped, for the American brigs were so badly crippled that pursuit could not be made. Nevertheless, the victory on the lake was complete and glorious. The news was carried ashore, where the Americans were bravely contesting the



POSITION OF VESSELS AFTER THE BATTLE.

passage of the river against overwhelming numbers. At one ford the British column succeeded in crossing, but the tidings from the lake fired the militia with ardor; they made a

rush and the enemy was driven back. Prevost, after losing nearly two thousand five hundred men, and squandering two and a half million dollars in a fruitless campaign, retired precipitately to Canada. The ministry of England, made wise by the disasters of this invasion, began to devise measures looking to peace.

It is said that at the first broadside fired by the enemy, a young game cock kept as a pet on board Macdonough's ship, the *Saratoga*,

flew up upon a gun; flapping his wings, he gave a crow of defiance that rang like the blast of a trumpet. Swinging their hats, Macdonough's men cheered the plucky bird again and again. He had foretold victory. They went into the fight with such ardor, and managed their vessels with such skill, that in less than three hours all of the British ships that had not hauled down their flags were scudding to a place of safety as rapidly as possible.

## THE TWENTY-FIRST INFANTRY AT SANTIAGO.

BY MARY G. BONESTEEL.

ONE of our young war correspondents wrote his paper in a spontaneous outburst of honest admiration calling attention to the brave conduct of "those quiet gentlemen along the line," as he called the regular army officers, who led their commands either as Colonels or Captains, so gallantly yet so unaffectedly on that terrible 1st of July, never dreaming that they were doing more than their plain duty, nor that their conduct was entitled to be called heroic.

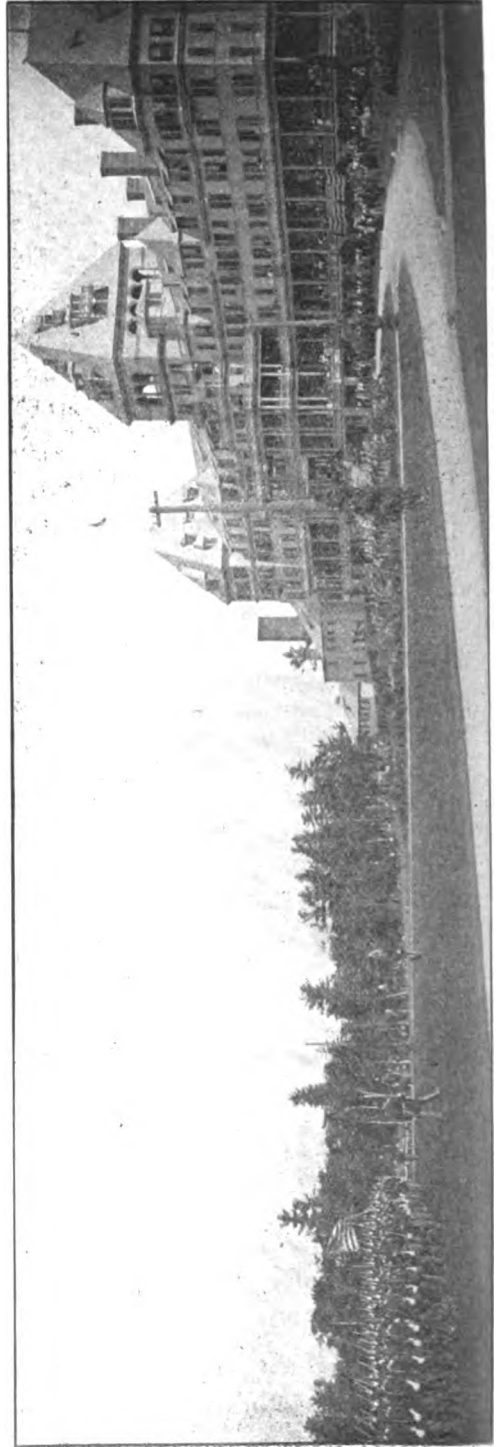
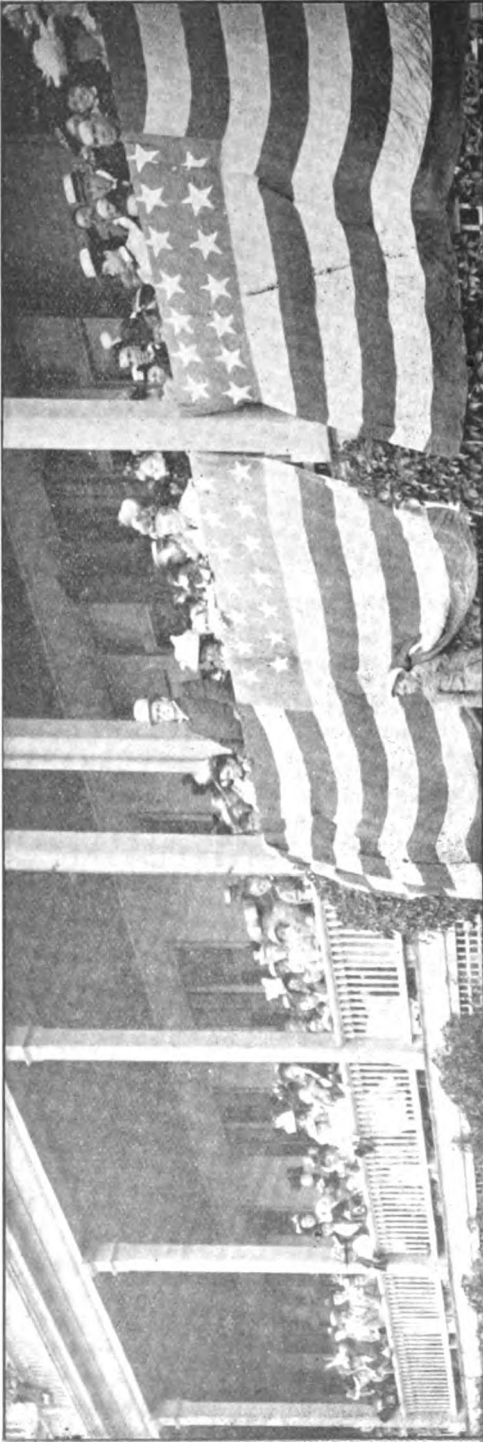
This short article is an attempt to tell the history of what one modest line regiment did on that eventful day.

Just two short years ago, President and Mrs. McKinley, with Vice President Hobart, and Secretary of War Alger, and their families, spent a few weeks at the Hotel Champlain, near by which is Plattsburgh Barracks, the present home station of the 21st Infantry, which left Plattsburgh for Manila April 10th, reaching there May 10th.

Every pleasant morning, in full

dress with all their very best toggery, the regiment marched the three miles of dusty road, past the Summer School to the hotel, and was paraded on the beautiful lawn for the pleasure and entertainment of the Presidential party.

To show their appreciation of all this military courtesy, Mrs. McKinley and the other ladies of the party determined to present a handsome United States silk flag to the regiment. This was accordingly done, and the simple, yet beautiful ceremony of presenting the "colors" took place one August morning nearly two years ago. Col. Kline, in receiving the flag for the regiment, promised in simple soldierly fashion that his men would guard the flag with all honor and defend it with their lives when necessary. As the officer of the Color Escort received the silk-en stars and stripes from the Secretary of War, and handed it carefully to Gallagher, the gray-haired old color Sergeant of the 21st, the field music played the stirring "Salute to



Residence of the President, Washington, D.C., August 10, 1897.

the Colors," and every hat was lifted and every heart beat high with patriotic emotion; but of all the hundreds who witnessed the scene that day, who could have foretold that within a year the silken folds of that starry banner would receive a baptism of fire from Spanish bullets and wave proudly over the fallen city of Santiago!

The 21st was the reserve regiment of General Kent's division on the morning of that memorable 1st of July. The second brigade to which it belonged, under command of General Pearson, marched in the following order: 10th, 2nd and 21st U. S. Infantry, but by night-fall the 21st regiment by sheer pluck and heroic daring had forged its way from the extreme rear of the reserve brigade to the most advanced position along the firing line. After the white flag went up on the 3rd, and there was time for an interchange of experiences without the danger of being constantly interrupted by Mausers, an amusing story is told about the advance of the 21st, to the effect that after the 21st had been temporarily detached from its brigade and led by General Kent himself, General Pearson, the brigade commander on the afternoon of the 1st *lost* the 21st, and sent an aide to the *rear* to find out what on earth had become of it. After searching in vain, the aide reported to the General, that the 21st could not be found, when another aide coming up explained "why, the 21st is so far to the *front* you can't get to it!"

Just at dawn on July 1st, the regiment under command of Lieutenant-Colonel McKibben, broke its camp

near General Shafter's headquarters, and a little later proceeded under orders for the front. As they approached the Aguadores river, where General Kent had established his headquarters, orders were received hurrying them on to the front. General Kent rode through the waters of the little river with them and gave his orders in person to Colonel McKibben. "Take the 21st, Colonel," he ordered, "and go in to the support of the troops on the firing line," and Colonel McKibben went. The gallant 1st and 3rd brigades had just made their famous charge up San Juan Hill, (and with terrible losses, a great many men having been killed and wounded while they were in the woods), had captured the Block House and forced the Spanish out of their entrenchments.

The men were ordered to drop their packs; then unfurling their colors, on swept the 21st through a narrow deadly lane flanked by heavy tropical undergrowth, in whose shadows lurked the fiendish Spanish sharp-shooter. Here the men began to drop, and one officer, Lieutenant Meade, one of the youngsters just out of West Point, was wounded. Reaching the steep banks of the San Juan river, in they went up to their waists, then out on the other side and up the slippery bank. Finally out into the open they came; before them, San Juan with its block house and rifle pits just captured from the enemy—with the stars and stripes waving from its crest.

Under a terrific fire, now up the steep rocky hill, went the 21st. Reaching the crest they were greeted



The 21st U. S. Infantry Passing in Review Before Archbishop Martinelli, Bishop Watterson, Bishop Gabriels, Vicar General Walsh, and Father Lavelle, President of Summer School.



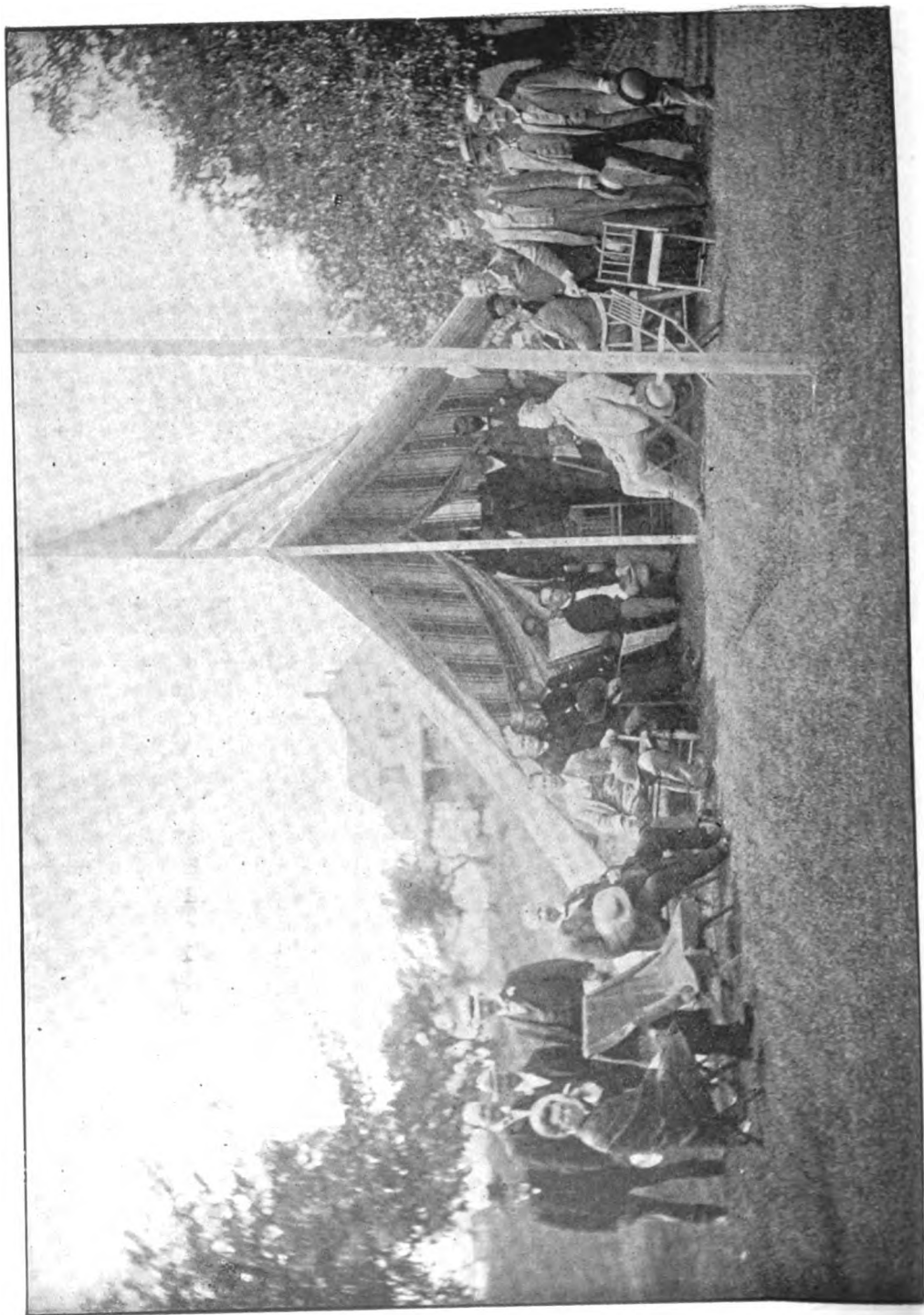
with cheers by the victorious regiments there; then, barely pausing, down the further slope of San Juan went the regiment, and under a perfect storm of shot and shell, through a swamp and up the slope of the hill beyond San Juan they charged, midst the wildest cheering and applause from the troops behind on San Juan. There on the crest of the hill, so gallantly taken, the 21st with hoarse shouts of victory planted their colors, which waved nearer Santiago that July night than any other colors along the line.

Supported on the right by the 10th infantry, and on the left by the 2nd, they held their advanced position in spite of the desperate attempts of the enemy to dislodge them. The work of this day made Colonel McKibben a Brigadier General and left the regiment under command of Captain Abstein. With their bayonets, their officers working right with them, the men threw up slight entrenchments. On the second of July they were under a fearful and continuous fire for fourteen hours. That night they repulsed a sudden and sharp attack, forcing the Spanish back and causing them heavy losses, and here from July 1st to the 17th, the day of the surrender, in the trenches beneath a burning tropical sun, lay the 21st, refusing to be relieved, though General Kent offered to do so again and again. With grim determination, prostrated by heat, half starved and wet through, they held on to the hill they had so gallantly won, their position being nearer Santiago than any along the line.

The regiment, or the wreck which

was left of it, sailed for Montauk Point on August 12th, on the *Morterra*, a prize ship captured by the army in the harbor of Santiago. The regiment was finally ordered home to Plattsburgh, reaching home on September 15th. The whole county turned out to do honor to "our regiment" and thousands of people flocked to the garrison to see "Johnny coming marching home." It had been arranged that as the train rolled into the depot and the men unloaded, three tremendous cheers should greet the returning soldiers, but one look at their gaunt, suffering faces brought a lump to the throat instead of a cheer, and when one man, indignant and ashamed,—as Anglo Saxons always are of showing any emotion—turned to his neighbor and said: "D—— it man, why don't you cheer?" the answer was, "because I'm crying just as hard as you are." So it was in silence that the regiment formed and slowly and wearily took up the short march to the Post. The ladies of the town had prepared a splendid dinner for the men which they served themselves in the big Mess Hall.

The regiment was at Plattsburgh all winter, resting and recruiting up to its full strength of 1,300 men. Early in April it received its orders for service in the Philippines, and left on April 10th, under command of Colonel Jacob Kline. Lieutenant Colonel Boyle went out in command of the 1st battalion, Captain Eltonhead of the 2nd, and Captain Bonesteel of the 3rd, all names familiar to Summer School people. Captain Truitt was Regimental Adjutant, Captain Hearn, Regimental Quarter Master.



PRESIDENT M. KINLEY AT GENERAL MOFFETT'S CAMP, SUMMER SCHOOL GROUNDS.

The regiment left San Francisco April 18th, on the transport *Hancock*, and went straight through to Manila, without, as usual, stopping at Honolulu, breaking the record in making Manila in 22 days. Since its arrival the regiment has been in two severe engagements. Companies "I" and "F" under General Lawton's personal command, were making a reconnoissance near Zapite when they were cut off from the main body of the command. They made a heroic stand, fighting until their

ammunition was exhausted, they then picked up their wounded and made a dash for safety.

Lieutenants Donovan and Connelly were severely wounded, and also nineteen soldiers.

The 21st has been at Plattsburgh almost as long as the Summer School, and many pleasant courtesies have been exchanged between the Post people and Cliff Haven. We hope to welcome the 21st back to Plattsburgh before another session of the School.

## RETROSPECTIVE AND PROSPECTIVE VIEWS.

THE following articles, published in *The Rosary* magazine in September, 1894, should be interesting to our readers now:

"From the beginning of the great work of the Summer School, *The Rosary* has been deeply interested in the plans and prospects and labors of the devoted men who are the pioneers in this movement of Catholic intellectual life in the United States. The present opportunity of presenting to our readers some thoughts and suggestions bearing on the Summer School is gladly taken. Instead of speaking in our own name, we have judged it more advantageous to our readers, and we trust, also to the cause, to invite the men who are truly representative of the Summer School, to offer a few words to readers of *The Rosary*. We appreciate the courtesy of the Reverend President of the Summer School, Doctor Conaty; of the Reverend President of the Catholic Educational Union, Father Sheedy; of Mr. Warren E. Mosher, Editor of *The*

*Catholic Reading Circle Review*\* and the indefatigable and enthusiastic promoter of the School. *The Rosary* cordially seconds their words, and cordially joins in the hope that these earnest and disinterested men will receive the only reward they seek here—the assurance that they have awakened and sustained a new life among our people. The continuation of the Summer School in the work of the Catholic Educational Union we warmly commend to our friends. The organ of the School and the Union, *The Catholic Reading Circle Review*, is a magazine that deserves all good things. *The Rosary* can only say good words; but these we cordially say, and we are much pleased in the saying, that every Rosarian ought to be a subscriber to the *Review*.

A RETROSPECTIVE VIEW, BY WARREN E. MOSHER.

"A retrospective view of the Catholic Summer School of America takes

\*Now *Mosher's Magazine*.—Editor.

me back to an evening in the fall of 1885, when, for the first time in my life, the Chautauqua system of education was brought to my attention. The information was imparted to me by a friend who had just joined a Chautauqua Reading Circle, and who urged me to become a member also. This I was very willing to do upon learning of the many advantages of the system.

"At the first meeting of this circle which I attended, I was favorably impressed with the methods of the Chautauqua Literary and Scientific Circle—this being the title of the department of Reading Circles under the Chautauqua system,—and from that time the desire took possession of me to institute such a system of popular education for our Catholic people.

"For four years I was a member of this local Chautauqua Circle, in the management of which I took an active part, serving as presiding officer two years. The study of the system occupied much of my attention, and I became familiar with its various departments, including the Reading Circle, Summer School, College of Liberal Arts, and other departments.

"As the knowledge of this vast and admirably planned institution grew upon me, the difficulties of establishing a similar one on Catholic lines seemed overwhelming. The opportunity to make the attempt to organize did not present itself until the spring of 1889, when, after consultation with my pastor, the Rev. E. Mears, an organization was effected (in Youngstown, Ohio,) on April 16th, and the institution named 'The Catholic Educa-

tional Union.' Father Mears was its first president. He was succeeded by the Rev. Morgan M. Sheedy, of Pittsburg, Pa., the present incumbent. About two weeks previously to the establishment of the Educational Union, a Catholic Reading Circle was formed for the purpose of giving an object lesson of the system. This circle was called The Home Reading Circle, and still exists.

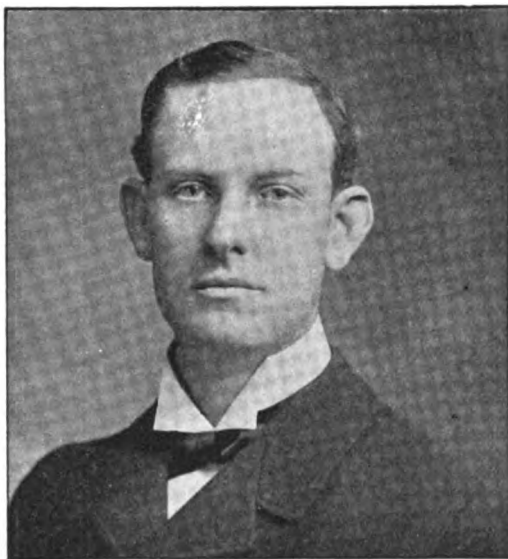
"Intelligence of the aim and methods of this Union was spread throughout the land through the Catholic and secular press, by correspondence and personal visits to many places by myself. The project met with much favor and encouragement, but obstacles barred its progress, also, at every turn. There was not a dollar behind the institution, yet I had determined to devote my whole time to the enterprise, and make it a life-work.

"In October, 1889, a number of circles which had been organized under the auspices of the Educational Union, entered upon the course of reading prescribed. From the time of the establishment of the Union until January, 1891, the connection between the various circles and the Union was kept up by means of leaflets issued monthly, containing the order of reading, directions, etc. In January, 1891, the first number of *The Catholic Reading Circle Review*, official organ of the Union, made its appearance. Thus far, two features of the Chautauqua-system had been realized—Reading Circles following defined courses under the direction of a central body, and a magazine. The idea of the Sum-

mer School row began to take definite shape, but it was not until January, 1892, that the project was first given public mention, by the Rev. James F. Loughlin, D.D., in a letter to the *Catholic Review* of New York City. Following is the letter:

“A few weeks ago Mr. W. E. Mosher, the secretary of the ‘Catholic Chautauqua’ movement, and Editor of the *Catholic Reading Circle Review*, consulted with me as to the

novelty, I answered bluntly that ‘the project was visionary.’ ‘The time may come,’ said I, ‘when such schemes may work, but not in the present posture of affairs.’ I venture to say that ninety-nine out of every hundred Catholics in the country would have treated the proposition precisely as I did; for there are few of us who feel able or willing to ‘run a hotel.’ And yet, when we take a second thought, what is there



WARREN E. MOSHER, A. M., SECRETARY.

feasibility of choosing some desirable place where the Catholic educators of the country, and those who are interested in Reading Circles, might assemble during the summer vacation, and devote some time to the discussion of educational matters, listen to addresses from prominent and experienced teachers, etc. With that characteristic instinct of American Catholicity which immediately ‘sits on’ everything which looks like a

wild or impracticable about Mr. Mosher’s project? There has been an immense and widespread awakening of interest, during the past couple of years, in the improvement of Catholic pedagogy and the cultivation of Catholic literature. How to perfect our schools, how to interest our young men and women in mental culture, are the questions uppermost in the minds of clergy and laity. Why not hold an informal congress

for the discussion of such questions? And what better plan than a general assembly during vacation time? As the Catholic Young Men's National Union will hold its annual convention, towards the end of August, in the city of Albany, Mr. Mosher suggests that the headquarters of the

ceed. And now let the discussion begin.

Very faithfully,

JAMES F. LOUGHLIN,

President 'C. Y. M. N. U.' "

"The matter was at once taken up and discussed in all its bearings. Many eminent prelates, priests, and laymen gave expression of their opinion in the *Reading Circle Review*, and a meeting was called under the auspices of the Educational Union, at the Catholic Club, New York City, May 11, 1892. About twenty-five assembled in response to the call.

"To quote from the prospectus recently issued, 'To discuss was to agree.' "

We supplement the *Rosary* article here with some facts concern-



RT. REV. MGR. JAMES F. LOUGHLIN.

'Catholic Chautauqua' might be fixed somewhere in that neighborhood, either on the Hudson or at Saratoga. Every Catholic, interested either in the improvement of self or of Catholic youth, might be invited to attend. A special invitation might be extended to that valuable and much neglected body, the Catholic teachers in the public schools.

"Now, dear *Review*, don't look to me as organizer of this movement. I frankly confess that whilst I admire the plan, and would willingly attend the meetings, I could give but scant assistance in the matter of arranging details. I can simply assure anyone who is competent to take hold of it, that I, and many of the young men of the National Union, will be glad to see the project suc-



REV. MORGAN M. SHEEDY.

ing the organization and progress of the Summer School.

An organization was effected with Rev. M. M. Sheedy, of Pittsburg, as President. It was determined to establish a Summer School in which studies in Philosophy, Science and

Literature, Art and Religion might be pursued under the direction of teachers whose ability would ensure confidence, and whose piety would guarantee safety. In the name of God, and with the blessing of ecclesiastical superiors the movement was begun. A call was issued for the first session at New London, Conn. The expectations of the most sanguine were more than realized. From all parts of the country students came, representative men and women, eager to welcome such a school and willing to make sacrifices for it. Moreover, able teachers in our great schools gave practical evidence of their interest by offering their services as lecturers. New London was an experiment but it proved that the School had a place in our higher educational system. The next duty was to seek for a permanent home. Numerous and tempting offers were made to the trustees even by men who were strangers to our religion, but who saw the possibilities of such a movement. The offer of the Delaware and Hudson R. R. corporation was at length accepted, and the Catholic Summer School came into possession of a magnificent property of 450 acres at Cliff Haven, on the west shore of Lake Champlain. The Delaware and Hudson Canal company paid \$31,000 for this property which they gave to the Summer School, and which the Summer School corporation owns absolutely, excepting for the mortgage given for a loan to make necessary improvements.

#### CHARTER.

About the same time that the trustees accepted the gift of land for a permanent location, the Regents of the University of the State of New York granted an absolute charter (February 9, 1893,) by virtue of which the Catholic Summer School received a legal existence as a corporation, under the laws of the State of New York, and was

classified within the system of public instruction devoted to University Extension. By this charter from the Board of Regents many advantages are secured for students preparing for examinations, besides the legal privileges which could be obtained in no other way. In the official documents relating to the charter ample guarantees are given that the object for which The Catholic Summer School was organized shall be kept in view, and the good work continued according to the plans approved by its founders and trustees. Therefore, should there be any person who fears that the educational part of the Summer School will ever become a secondary object of the institution, such fears are groundless.

#### INCORPORATORS.

Rev. James F. Loughlin, D. D., Rev. Patrick A. Halpin, S. J., George Parsons Lathrop, LL. D., Rev. Thomas J. Conaty, D. D., Warren E. Mosher, A. M., Rev. Morgan M. Sheedy, John H. Haaren, A. M., Rev. Thomas McMillan, C. S. P., Rev. Joseph H. McMahon, George E. Hardy, Ph. D., John P. Brophy, LL. D., Bro. Azarias, Rev. Francis P. Siegfried, William R. Claxton, Rev. Walter P. Gough, Rev. Thomas P. Joynt, Rev. John F. Mullaney, LL. D., Jacques M. Mertens, John Byrne, Thomas B. Fitzpatrick, John D. Crimmins, Hon. John B. Riley, William J. Moran.

The Rev. Dr. Loughlin succeeded Father Sheedy as president, December 15, 1892, and held the office until the annual election held July 31, 1893, when he retired and the Rev. Thomas J. Conaty was elected to succeed him. Dr. Conaty held the office of president up to the time of his appointment as Rector of the Catholic University of America. The Rev. Michael J. Lavelle was elected in January, 1897, to fill the breach made by Dr. Conaty's retirement, and he has ably fulfilled the requirements of the office. To recount the

deeds of love and labor and sacrifice made by the above named presiding officers, and their fellow trustees is not the purpose of this article, they proclaim themselves in the progress and development of the institution.

The sessions of 1893-94 were held in the village of Plattsburgh. In 1895 the first session was held on the assembly grounds at Cliff Haven, the administration building (now the Champlain Club), auditorium, chapel, dining hall and several cottages having been erected by the trustees for the purpose. The growth of the School has been rapid since 1895, the action of the trustees in beginning the improvement of the ground for the sessions of the School having restored confidence and inspired enthusiasm.

Philadelphia, through the efforts of the Rt. Rev. Mgr. Loughlin, built the first city cottage in 1896. New York City followed with a magnificent cottage in 1897. In 1898, Rochester and Boston built handsome cottages, the latter by the John Boyle O'Reilly Reading Circle, and in the same year the Rev. Gabriel A. Healy and the late Professor Arthur H. Dundon built cottages. This year cottages have been built by the Brooklyn Cottage Association, and by Mrs. N. Curtis Lenihen of New York City. The Champlain Club has erected also, a large and handsome annex to the club house which will accommodate more persons than the original building. Plans have been prepared by eminent engineers and sanitary experts that provide for all the contingencies arising from the assembling of a large number of people for a period varying from one to three or four months. A perfect system of sewerage, water supply, and lighting has been planned in advance, to be developed as the growth of the settlement shall demand. The grounds have been laid out so as to make them attractive in appearance. This has been accomplished by means of winding roads,

and by preserving the forest groves, natural elevations, particularly pleasing trees now existing, and improving these natural advantages as far as art can. Streets and roads have been made, and water mains and sewers laid. A trolley railway runs through the grounds connecting this academic retreat with the larger town of Plattsburgh, and electricity furnishes the light for streets and houses.

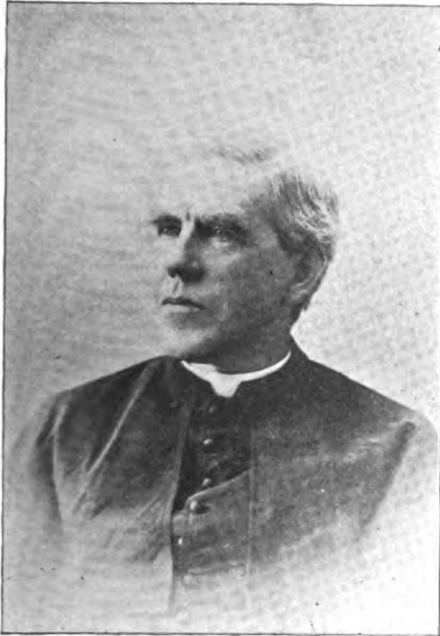
The Catholic Summer School is the outgrowth of the Reading Circle movement, and the Reading Circle movement, as it now exists, may be said to have originated with the Chautauqua system: while the Chautauqua system, although in the modern guise, bears many traces of the system of education in vogue before the Christian era, and carried to perfection under the influence of the Church in the scholastic age.

THE PROSPECTIVE VIEW, BY REV. THOMAS  
J. CONATY, D. D.

The Catholic Summer School of America is an assured fact. Catholics have long called for it, and in its existence it corresponds, in some measure, to their ideas, and satisfies their desires. They have recognized its necessity and its usefulness, and now they are appreciatively grateful for the efforts made to establish it. As an intelligent force in Catholic educational work, it has demonstrated its power. It is not a college, much less a University, but it aims by lectures and correspondence to give opportunity for study along special lines of advanced thought; to open up fields for research in science and philosophy; to bring together representative teachers of all branches of learning, who will give to students the results of life-work; to unite in social intercourse Catholics from different parts of the country; in a word, to mould a Catholic student element into a strength and influence for good which will save, not merely the in-



dividuals composing it, but will reach out into society and save it. This will redound to the credit of the Church, and provide able and intelligent defenders of sacred truth against the falsehoods of heresy and agnosticism. The purpose of the School is to supplement and complement the work of education so well cared for in our schools and academies. It will serve to repair, on the one hand, the injury done by defective education, and on the other to broaden and more generally embellish what is already good. It reaches



RT. REV. MGR. THOMAS J. CONATY.

out to our busy men and women, and offers them the privilege of special study, which will supply for them much which they long for, but cannot obtain without great danger to the principles of truth and right action. In this the prospective of our Summer School is that of a quasi university, of special knowledge—a people's university to enter which the only requisite is heart and mind

seeking greater light and fuller development of truth. The colleges and universities which train the minds and hearts to the enjoyment of higher education, open their doors to the very few who alone have time, means, and ambition to pursue its courses of study. Shall the many be left to content themselves with the pittance which comes from fewer years at school? Has higher education nothing for them? The Summer School answers that ambition; desire for self-improvement, among the people, even among those who have already received more than the average, must be and is answered in the Summer Universities where all tastes are sought to be satisfied. The movement is in its infancy among us Catholics, but Chautauqua has demonstrated its usefulness and its success. Its possibilities are as vast as the wants of our people. It may become an attachment of school, academy, college, and even university. It may serve as a valuable assistant to lyceum and association, to literary, scientific, and philosophical research in reading circle or at the fireside of one's home. It brings at once, into our private and public Catholic life, the results of the intellectual endeavors of our best scholars, our most profound thinkers, who, under the inspiration of our holy faith, have sounded the depths of secular knowledge, and who come to us with arms full of the sheaves of ripe scholarship with which to ornament the education of our schools and homes. The prospective of the Catholic Summer School is a parent home by the banks of the beautiful Champlain, and branch schools throughout the country, permeating our social life, and bringing near to our people, in all sections of our great country, the many advantages which have now to be sought for at such sacrifice.

Champlain, the first attempt of Catholics, is the pioneer school, first missionary, as it were, in the

endeavor for higher education for the people. We are but sowers of the idea, reaping, indeed, some of the results; but those who come after will reap them in the fulness of a ripened harvest. A cottage city, a university town will rise up upon the banks of the lake; halls of science will welcome to their lecture-rooms the thousands of students who, like pilgrims of old, will journey thither seeking knowledge. Hospitality will spread its pleasant cheer before all, and enjoyment and mirth will make the hours of relaxation pass amid the joys of innocent friendship. Days will come and go, and learned travelers will delight the student world with the tales of discovery and research; philosophers and seers, with the illumination of faith upon their words, will separate the dross from the gold in the principles of life, and a purer and higher knowledge of God and of themselves will come to the earnest seekers. The warriors of faith, while discoursing of the deeds of old, will help prepare the weapons of defence for all to use in the battles of the present; builders of a true life will train mind and heart in the skill necessary for the building of the structure of faith. In a word, the Catholic Summer School of America

has a future which may be made a potent factor of our religious and social life as American Catholics, opening to them their place in the great intellectual movement which is destined to bring to our Church and our people the treasures of mind and heart which truth transmits across the ages, as our inheritance. Our duty is to drink deep at its springs, equip ourselves well for our responsibilities as American Catholics, and by the true education of intellect, add lustre to our Church, happiness to our homes, and salvation to our great and glorious country.

Its location, somewhat remote from the haunts of great travel, is an advantage in the exclusiveness of student life which it guarantees. None but those who are in sympathy with the work will seek its quiet shades. It will have no attractions for those governed by curiosity or pleasure alone, and the earnest student will not have his life marred by the interruptions which come from hordes of pleasure seekers. Education itself makes the community exclusive, and that which is purchased with sacrifice is most appreciated. Our Catholic Summer School in its future is the home of Americans seeking all that truth can give.

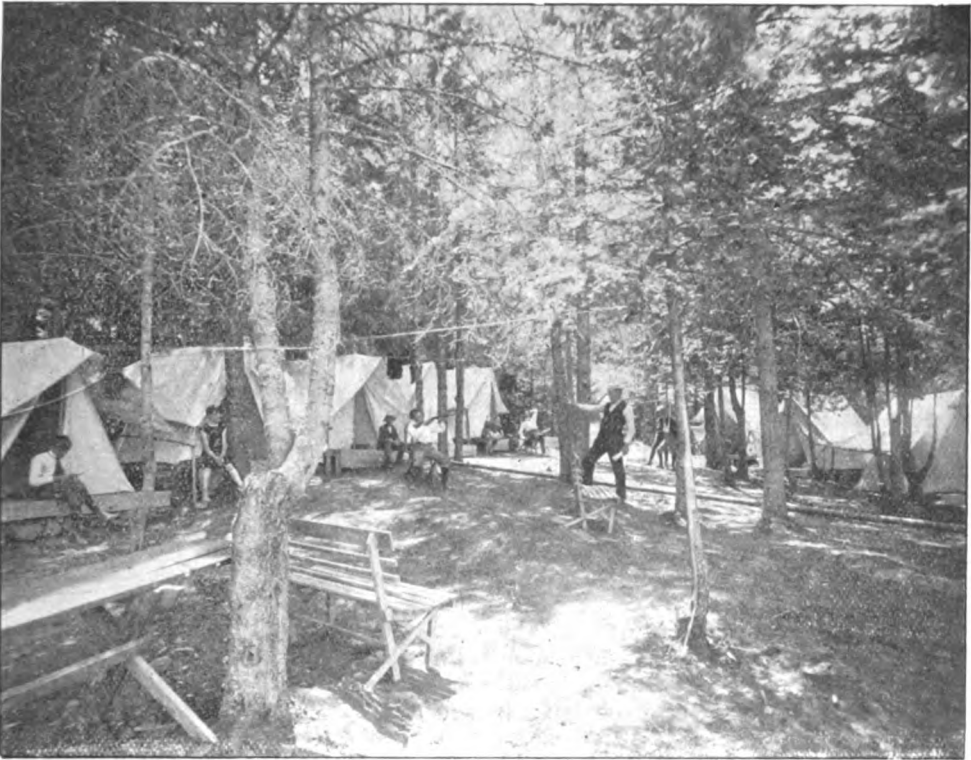
#### THE COLLEGE CAMP.

CAMP life has an attraction for every human being, and in America it has been brought to scientific perfection by pleasure-seekers and physicians, who strongly recommend this method of living to patients suffering from consumption, anemia, debility, and nervous troubles. It is a splendid help to a weakly boy or girl, in building up the constitution. In the pine woods on the grounds of the Summer School a camp has been established, and holds its third reunion this year under the care of Rev. John Talbot Smith, an old-time

camper on Lake Champlain, versed in all the craft of the art. For two months with the young men and boys under his charge he lives the life of the true woodsman. A pretty sight is the white tents ranged in the protecting aisles of the green woods. The campers live singly, in pairs, and in parties, as inclination suggests. Each tent has its wooden platform, raised a few feet from the ground, and its extra cover to keep off dew and rain from the tent itself. There, snugly located, with his camp-stool, his mattress and blankets, the camper defies the roughest weather sum-

mer can bring. The tempest may howl at night, and the rain pour down in torrents: not a drop enters his nest or dampens his canvas walls. The camper sleeps, eats, labors, lives in the open air for months at a time. Without effort he lays in a store of health that many months of strain will not take from him in the unhealthy city. A cold is unknown among campers. Common ailments

the ramble through the woods, the camp sports, the trolley-ride to the town, the fishing-parties, take up the whole day. At nine of the clock the camp-fire is lit in the evening, and the campers gather about the blaze to tell stories, to sing the old college songs, to give and take the youthful joke, and occasionally either to initiate a new-comer, or to entertain the guests of the Summer School,



COLLEGE CAMP, CHAMPLAIN SUMMER SCHOOL.

disappear. Appetite rages unchecked among the young men.

The day is divided into entertaining parts. At eight o'clock no camper is in bed. The sound of the horn calls all to the wash-room, and then to breakfast. The lake is at the door, so to speak, and at ten the boys turn out for the general swim. The boats, the baseball field, the bicycle,

who come upon invitation to see what a camp is like, and go away envious of its simple but picturesque delights. At ten or thereabouts the horn sends all to bed under the watchful eye of the guardian.

Through all these hours, during the two months, the guardian of the camp is always at his post. Father Smith knows at any moment of the

day or night just where the campers are, under whose care, in what occupation. The confines of a college could not hold them more carefully or surely than the college camp. And yet there is no display of regulations, no restrictions such as a college demands. Everything is free and open and camp-like; only the guardian takes note of all things, watches the health, the companionship, the behavior, the doings, the persons of the campers, and is ever ready to aid, suggest, hinder, prohibit, and lead, as circumstances require. Hence, there have been no accidents in camp, and the boys are as safe and as free as if they were with the most solicitous friends. The camp life is one of the pleasantest features of Summer School life. The young fellows give great color and vivacity to the general scene. This year a daily list of pleasant recreations has been made out for them by Mr. James E. Sullivan, president of the Knickerbocker Athletic Club of New York, and two medals will be awarded each day to the best players in the different games. They take their share in the entertainments provided by the management in the auditorium, some as actors, others as helpers; and they are in demand on all social occasions to help decorate, to play cavalier, and to demolish the dainties in the shape of cake, ice cream, and lemonade. Their capers in the limits of the camp are the delight of visitors. Their camp-fires and songs, seen and heard at night on the distant point, are beautiful. Last year they gave an hour's entertainment at the weekly theatrical performances, and were very well received.

As the afternoons at the Summer School are entirely free of regular, official work, such as lectures, that time is taken for recreation by the

entire colony. It is also used for meetings of committees and clubs, and minor matters generally, but recreation is the main thing. For that reason the authorities have systematized the afternoon recreations for the coming session, and have placed the whole matter in the hands of an experienced instructor, familiar with all the sports of a summer resort. Lawn tennis, croquet, bowling, baseball, cycling, the ordinary field games, walking, golf, swimming, boating, and archery, will each have their turn, their competitions, and their rewards. They will be taught to those who desire instruction, and the entire scheme will be supervised and kept free from anything hurtful, or objectionable, by the personal care of such men as Father Lavelle, Father Smith, Mr. Mosher, Mr. Sullivan, and others.

There have been delightful years at the Summer School on Lake Champlain, but the coming summer will probably surpass in interest, in healthful pleasure, and in interesting intellectual work, the best record yet made. In the dramatic field seven plays are to be presented, two clever comedies by the St. James Union of New York City, a society of twenty years' experience, and five under the direction of Mr. Gaffney Taaffe, a good actor and fine stage manager. The interesting feature of these performances will be the acting of Miss Marie Côté in the romantic drama, *Mary Queen of Scots*, and her interpretation of *Medea* in the French tragedy of that name, formerly played by Matilda Heron. The plays selected are with two exceptions unknown to the present generation, and will be presented by a competent company, four of whom are semi-professionals,—Miss Côté, and Messrs. Taaffe, Ryan, and Treville.



BIRD'S EYE VIEW OF CLIFF HAVEN.

## CLIFF HAVEN.

Cliff Haven, the permanent home of the Catholic Summer School of America, is as remarkable for its grandeur of natural scenery as it is famous for its historic incidents.

To the student of American history this region has always inspired the most profound interest, and to the lover of Nature in her visible charms, it is a genuine delight. On the shores of this lake, on its waters and in the adjacent territory events have transpired the consequence of which had a lasting effect on the civilization of our country. Here the two most powerful nations of their time—France and England—contended for supremacy, and to the cruelty of civilized warfare was added the horrible atrocities of their savage allies, the native Indians.

These two great nations, unlike in disposition, manners and customs, social and political institutions, speaking different languages and practicing different forms of religion, met here and fought many bloody battles for earthly honors and for earthly empire. Eng-

lish arms were victorious. The military glory of France in this struggle began to set with the taking of Louisburg and Ticonderoga, and went out with Montcalm on the Plains of Abraham.

Although the military glory of France was dimmed in this struggle for conquest, and she lost empire in territorial possessions, her missionaries won a conquest more enduring than that of her victorious enemies, in the salvation of countless souls, by their zeal for the glory of God and His Church.

All this region is sacred ground, sanctified by the martyrdom of the heroic band of Jesuits who converted the Huron and Algonquin Indians; and when the Hurons were finally destroyed by the fierce Iroquis or Five Nations of New York, these same indefatigable, fearless priests began the still more difficult and dangerous task of converting their savage conquerors.

Students, lovers of Nature, seekers

after health, rest and recreation, who visit Cliff Haven on the New York shore of the lake, three miles south of Plattsburg, will behold a scene never to be forgotten. It is as if Nature had practiced here in all her moods and had attained perfection in each phase of landscape architecture. Beneath you is the lake, as calm and smooth as a mirror, its waters, clear as crystal, glistening in the sunlight, while the mountains are reflected far down in their depths. Islands fertile and rich in vegetation dot the lake. Looking to the east you see the Green Mountains of Vermont running north and south, while to the west rise majestically the Adirondacks of New York—Marcy, White Face, and other peaks being easily distinguishable. Between you and these mountains is a valley presenting the richest and most varied aspect of agricultural cultivation to be seen anywhere.

The whole magnificent scene bursts upon you like a vision, and holds you entranced. Mountains and valley, lake and islands, can be seen at a glance. It is a vista of magnificent distances. Unlike Lake George, the mountains do not rise up close to the water, but extend back from the shores, thus affording a freedom of vision and a range of observation that one does not experience on Lake George. No comparison of the two lakes is intended to the detriment of either. Lake George is a paradise in miniature. Lake Champlain's beauty is of a more majestic kind.

After spending some time in the contemplation of God's handiwork, you turn in admiration to the superb Hotel Champlain. This is said to be one of the finest summer hotels in the world, and one hardly need be told, after

viewing the surroundings and the interior appointments, that over half a million dollars were expended in its construction and equipment. The situation of the hotel is the most commanding on the lake, the bluff rising two hundred feet from the water, while to the top of the central tower it is one hundred and twenty-five feet more. The park surrounding the hotel contains 450 acres, a considerable part of which is in its natural state of beauty, while other parts are models of the landscape artist's skill.

The whole scene is restful. You are not overawed but fascinated, charmed. A contemplative and reflective mood comes upon you, and with the panorama of picturesque beauty in your mind the great historical panorama of past events pass vividly before you. While you are lost in meditation, you look out upon the lake and in fancy picture the fierce Iroquois, in numerous canoes, gliding by on expeditions of war on their neighbors, the Indians of Canada and the north. Scenes of peace were seldom where these savage warriors held sway.

You see Champlain on that memorable July morning, 1609, as he enters the lake for the first time from the mouth of the Richelieu and gazes on the varied loveliness of the scene before him. You follow him as he passes on up the lake with his Algonquin allies until they meet the war party of Iroquois, and Champlain fires the fatal shot that shed Iroquois blood—an act which made that savage nation the most bitter enemy of France. You see mighty hosts of warriors in the garb of civilized warfare pass up and down the lake to victory or defeat, for Champlain was the "Lake that was the gate of the

country," and many entered there that never passed out. Brilliant leaders pass before you—Champlain, Montcalm, Wolfe, Montgomery, Burgoyne, Gates, Frontenac, Arnold, Schuyler, Dieskau, Warner, Stark, Putnam, Ethan Allen, Johnson, Sullivan, Carleton and Howe. You see the walls of Fort Ticonderoga, built by the French in 1756, besieged by Abercrombie in 1758 with 16,000 men against 4,000 under Montcalm, and witness the terrible defeat of Abercrombie.

flagship, the *Royal Savage*, can yet be seen where she went down at the south end of the island.

Burgoyne passes before you, confident of success with his powerful expedition, but furnishes a glorious victory for the Americans in one of the decisive battles of the world at Saratoga. Looking to the north only three miles you see the fleet of McDonough win one of the most terrific and bloody engagements ever fought with naval force, in the battle of Plattsburg, Sep-



BLUFF POINT AND CLIFF HAVEN STATION.

You see Amherst, fresh from his victory at Louisburg, drive the French from Ticonderoga and Crown Point to their last stronghold, Quebec, and in May, 1775, you hear the command of Ethan Allen to the English commandant at Fort Ticonderoga to surrender "In the name of Jehovah and the Continental Congress." Within half a mile of where you sit was fought the naval battle in which the American fleet, under Arnold, was defeated by the English, under Pringle, between Valcour Island and the mainland, and Arnold's

tember 11, 1814. What a field for study is here for the students of the Summer School!

Awaking from your contemplation of these historic scenes and the wonderful fascination of the scenes of nature you are delighted that here at Cliff Haven the Summer School is permanently located. The Catholic Summer School has an ideal home, a home made sacred by deeds of love and sacrifice and heroism in winning a new world to Christ; a home made glorious by deeds of historic greatness,

and wonderful in natural grandeur, shaped by the hand of God working through geologic ages.

Here, in this modern classic school, we see representative Catholic gatherings, assembled to hear the teachings of truth in all branches of higher education by instructors whose position and reputation are a guarantee of sound Catholic and philosophical teaching. Here we meet men and women distinguished in every walk in life; men of high ecclesiastical dignity; men eminent in professional and business life. Here we meet the priest, the lawyer, the doctor, the scientist, the student, the journalist, the author, the philosopher, the teacher in public and parochial schools, the merchant, the industrious of every avocation, seeking rest and relaxation for overtaxed powers of mind and body, or a greater proficiency to fit them for more intelligent action in their different callings, living in cordial fellowship, fostering and strengthening bonds of union and

sympathy to intelligently and harmoniously cope with error and calumny. Here are held conferences to devise plans for improving auxiliary Church work, in reading circles and all literary movements; for charitable aid societies and homes. Here also are held reunions and the enjoyment of friendly intercourse among the different associations. And here may be seen also many Sisters of the uncloistered teaching orders partaking of the advantages of the School to keep informed of the latest and most approved methods in educational work. Such a delightful retreat for health and recreation is a boon for our overworked Sisters. Thousands of tourists who pass over this world-renowned route are attracted to linger among the classic shades of the Summer School and listen to the eminent Catholic scholars who lecture on the various important question in the different departments of knowledge that engage public attention.

## WE COME, LOVELY LAKE.

A SUMMER SCHOOL SONG, BY JULIA C. CHISHOLM.

FAIR Lake! though thy guarding hills oft have been stirred  
 With the clamor of battle and strife,  
 They only remember the music they heard  
 When the martyr surrendered his life;  
 For dearer than all the bright beauties that twine  
 Round each island, each cliff on thy shore  
 Are the memories of Saints and of heroes that shine  
 On fame's glorious page evermore.

We come, Lovely Lake each sweet nook to explore  
 To learn every secret you hold,  
 We come to uplift on thy verdure clad shore  
 The sign that shone o'er thee of old,  
 The symbol of Faith, that a beacon shall prove  
 To lead us forever aright,  
 Like thy bosom reflecting all beauty above  
 May our hearts never close to its light.





CHAMPLAIN CLUB—CARDINAL GIBBONS IN CENTER OF GROUP.

## THE CHAMPLAIN CLUB.

THE Champlain Club was organized in 1896, by a number of gentlemen, connected with the Catholic Club, of New York, for the purpose of assisting the work of the Champlain Assembly. Its main purpose is to provide a place where gentlemen can go with their families, and feel that they will be in a charming and delightful locality where their families will be perfectly safe, well-cared for, and provided with every enjoyment and comfort which any country resort can

And, secondly, to provide a place where all who attend the Summer

School can find relaxation, in taking part in the social features which the club provides. Its entertainments, receptions, etc., are conducted with the same care and brilliancy as those of the Catholic Club of New York. The dues are nominal and its members reside in various parts of the United States and Canada. Nothing can be more delightful than the annual reunion of the members and their families, during the summer, from distant parts of the country; the interchange of thoughts and experiences, the discussion of matters relating to religion, science, art,

government, and various other subjects which are interesting, when a number of learned and brilliant people come together. The broad piazzas of the fine building are always cool and shaded and the quietness of the beautiful Lake Champlain, near which the structure stands, affords a rest to the tired brain, such as the busy man of affairs needs, while taking a short vacation. At the same time his body is invigorated by the cool, clear air of the Adirondacks, and if he be intellectually inclined, the lectures and courses of the Champlain Assembly are right at hand, to interest and instruct him. Ample provision is made for the enjoyment of the younger members of the family, in the way of sports of all kinds, both on the grounds and on the lake and its shores. The Champlain Club now enters upon its fourth year, and its influence upon the success of the Champlain Assembly will be greater than ever, for the Annex which has just been finished will provide increased accommodations for its members and friends; and, no doubt, larger numbers will attend the lectures and take part in the intellectual work of the Assembly.

The members of the Champlain Club are all busy men, in various pursuits and professions, and during the year many meetings are held in which its work and success are discussed, so that when the building is opened for the season everything will be conducted in a first class manner.

Among the members of the Club who deserve special mention for their devo-

tion, disinterested and zealous labors in bringing the Club to its present high standing and popularity are Messrs. Charles V. Fornes, Henry J. Heidenis, Judge Thomas L. Feitner, F. C. Travers and D. J. O'Connor, of New York; Michael E. Bannin, New York, Judge John J. Curran, of Montreal, General Stephen Moffitt, of Plattsburgh; Hon. John B. Riley, and Warren E. Mosher, Chairman of the Executive Committee and Secretary of the Summer School respectively.

Among the distinguished guests entertained at the Club since its establishment three years ago, may be mentioned President McKinley and Vice President Hobart, Archbishop Martinelli, Cardinal Gibbons, Bishops Farley, Watterson, Foley and many others.

Officers 1899 — President, C. V. Fornes, Esq., New York; First Vice President, Hon. J. J. Curran, Montreal; Second Vice President, John B. Riley, Plattsburgh; Third Vice President, Thos. J. Gargan, Boston; Fourth Vice President, C. T. Driscoll, New Haven; Secretary, Henry J. Heidenis, Ph. B., New York; Treasurer, M. E. Bannin, Esq., New York; Assistant Treasurer, Gen. Stephen Moffitt, Plattsburgh.

Trustees — C. F. Phillips, Esq., Brooklyn; John H. Spellman, New York; F. C. Travers, New York; Thos. B. Lawler, Worcester; Hon. T. L. Feitner, New York; John J. Pulleyn, New York; John Crane, New York; Hon. Thos F. Conway, Plattsburgh.



SUMMER SCHOOL RECREATION.

## ADVANCED RECREATION AT THE CHAMPLAIN SUMMER SCHOOL.

BY JAMES E. SULLIVAN.

**H**EALTH of mind and body is evidently one of the great principles of the Champlain Summer School. That this is not an institution for a one-sided development is quite evident, judging from the program provided by the Trustees for mental and physical recreation and instruction. One of the most important steps made by the authorities for the session of 1899 is the establishment of a department of advanced recreation.

It is a well known fact that the educational department of the Summer School has ever been up to the highest

standard of excellence. The old adage, however, that "all work and no play makes Jack a dull boy" might be aptly applied here. While the Trustees have ever been mindful of the necessity for combining healthful recreation with profitable entertainment and instruction, and while to some extent those who spend their vacations at the Summer School enjoy such advantages, yet not until this year has any organized system of recreation been effected.

In order that recreation and physical education might be encouraged, the reverend president, M. J. Lavelle, the

secretary, W. E. Mosher, Hon. John B. Riley, chairman of the Executive Committee, and others, for some time discussed the advisability of establishing a systematic course this year under a competent instructor, and in the program adopted, they have, in my opinion, succeeded admirably in their purpose.

The importance of physical training in educational development has always been recognized by civilized peoples. The ancient Greeks, it is true, carried this to such a supreme excess that they deified physical beauty. There is little danger, however, that development of the body under Catholic direction will ever take precedence over the development of the heart and mind, but rather that the mental, moral and physical will be harmoniously and symmetrically developed. Physical training today is assuming great importance in our educational system. No great educational institution is considered complete without its gymnasium and physical director. Therefore, it is not an innovation for the Summer School to add a department for physical training and recreation. It is particularly appropriate for the Summer School to have such a department. Do we not seek physical recreation during the summer months? And where could be found a more delightful place for recuperation than at the Summer School?

Again, there is a practical side to this department for physical education. Our primary and secondary schools are introducing the system, and teachers are needed, to whom large salaries are paid. Therefore, it is important that teachers be trained for this work. And, again, what more delightful place to receive such instruction than at the

Summer School? As between the two systems, I should think that as a choice the teaching of physical education would have the preference, as it is not as laborious or as wearing as the direction of the mind. I believe that for young women who are now engaged in teaching, and who will eventually take a course of physical education at the Summer School, it will mean a great deal, for it will open up to them a new life, as it were. Should they not care to become teachers of physical culture, what could be better for them than to take a course in physical recreation during the session of the Summer School, and so strengthen their constitution to better cope with their arduous duties for the next year?

This recreation will not only benefit teachers, but all women and men who visit the Summer School. Many women are made physically weak because they do not take the right kind of exercise. If they could be convinced that during the summer months they need and should take two or three hours a day in outdoor exercise, it would be much better for them.

The recreation committee appointed by President Lavelle have done their work well and the interest that will be taken in the program that has been arranged will be watched very carefully and it is hoped that the expectations of those interested will be realized. The program is indeed a very elaborate one. It includes competitions in all branches of outdoor recreation—aquatics, golf, athletics, boating, baseball, tennis and archery. It is the largest program that has ever been arranged by any organization in the world. It necessitates the giving of close to three hundred prizes with many banners for team competi-

tions. It is something that has never been attempted by any organization or business enterprise. Other organizations have had one day or two day carnivals, or week carnivals, but no one that I know of has ever provided a program lasting from July 11th to August 26th. The carrying out of the program will be practically in the hands of George A. Salmon, now of the Cutler School, New York, and formerly of the Knickerbocker Athletic Club, a man who has a reputation second to none in the country in his line. He is energetic, understands his work, and he is a careful manager. He will infuse the right spirit into those who desire to build up their physical constitutions. No better man could have been secured for the position because he thoroughly understands both outdoor and indoor work. Besides acting as physical instructor it will be Mr. Salmon's duty to organize and keep the young men of the School together. When competitive exhibitions are not going on, other amusements will be arranged by him for the benefit of the young men in calisthenic and outdoor gymnasium work without the use of apparatus. A nominal fee for lessons will be charged.

I am deeply interested in the success of the Champlain Summer School for it offers great advantages, and will surely benefit our people greatly. I am particularly interested in the physi-

cal education department, and I am glad to see that a start has been made in the right direction. While we have made rapid strides in the advancement of physical education during the past twenty years, yet this department of education is still in its infancy in this country. The Champlain Summer School is an ideal place for the development of mind and body, and I have no doubt that the department of physical education of this school will soon rival that of the famous Chautauqua Assembly under the direction of Prof. Anderson.

I believe, too, that it will benefit the Summer School, which I am sorry to say is very much misunderstood by many of our people. By giving a little prominence to the social and recreative side of the School, it will dispel the delusion about the Summer School being no place for those who are not teachers and who do not desire to devote all their time to study. The erroneous impression is abroad that to go to the Summer School is to take up books and tasks as in the old school days. We who know the Summer School, of course know that this is not true, and we know that a visit to the Champlain Summer School quickly dispels this delusion. There is no place that offers such attractions and advantages for spending a summer vacation as the Champlain Summer School.

## OBJECT OF THE SUMMER SCHOOL.

### OBJECT OF THE SUMMER SCHOOL.

The Summer School exists for the purpose of providing the Catholic people of the United States with a means of reunion during the summer months in a place where, amid the delights of natural beauty, the pleasure of social intercourse, and the accompaniment of legitimate, healthful recreation, they may learn to know one another better, to understand their strength, to enlarge the scope of their education, and get correct views upon many important questions incident to Catholic life in this country.

The late Brother Azarias clearly defined the educational phase of the Catholic Summer School as follows:

"The primary import of the Catholic Summer School is this:

"To give from the most authoritative sources among our Catholic writers and thinkers the Catholic point of view on all the issues of the day in history, in literature, in philosophy, in political science, upon the economic problems that are agitating the world, upon the relations between science and religion; to state in the clearest possible terms the principle underlying truth in each and all these subjects; to remove false assumptions and correct false statements; to pursue the calumnies and slanders uttered against our creed and our Church to their last lurking place. Our reading Catholics, in the busy round of their daily occupations, heedlessly snatch out of the secular journals and magazines undigested opinions upon important subjects, opinions hastily written and not infrequently

erroneously expressed; men and events, theories and schemes and projects are discussed upon unsound principles and assumptions which the readers have but scant time to unravel and rectify; the poison of these false premises enters into their thinking, corrodes their reasoning, and unconsciously they accept as truth conclusions that are only distortions of truth. It is among the chief sources of the Summer School to supply antidotes for this poison. And therefore the ablest and best equipped among our Catholic leaders of thought, whether lay or clerical, are brought face to face with a cultured Catholic audience, and give their listeners the fruits of life-long studies in those departments of science or letters in which they have become eminent. They state in single lectures or in courses of lectures such principles and facts and methods as may afterwards be used and applied in one's reading for the detection of error and the discovery of truth. To achieve such work is the mission of the Catholic Summer School, and, therefore, does it in all propriety, and in all justice, take a place in our Catholic system of education."

### WHAT THE SUMMER SCHOOL IS NOT.

Through lack of information in regard to the character of the Institution, quite a few misconceptions have been formed of the nature of the Summer School. It is not a school in the ordinary sense of the word, requiring steady attendance in class under rigid rules during many hours of each day. Social intercourse is large and varied.

Recreation of the most enjoyable sort is fostered and organized by special Committees of persons peculiarly adapted and thoroughly experienced in these lines.

The educational feature comes in to relieve and to exclude the monotony that ordinarily accompanies life at

summer resorts. Every person is free to drink as freely or as lightly as he may choose at the Empyrean Spring. As a matter of fact, the lectures are largely attended by the great body of the Summer School patrons, who find in them a never-ceasing source of pleasure as well as profit.

### EXPERT TESTIMONY ON THE HEALTHFULNESS AND CHARMS OF CLIFF HAVEN.

"That the Catholic Summer School has adopted very many excellent rules in connection with its system of imparting higher education, combined with the pure, invigorating air of the Plattsburgh region, goes without saying. The salubrity of this invigorating locality is remarkable, judging from the published records of her vital statistics. Looking over the state report of mortality, I find that Plattsburgh ranks among the first in the Empire State in the very important matters of health and longevity, a fact which in itself speaks volumes. And who shall say that volumes more might not be written on her wealth of nation's charms!

"Plattsburg,—the beautiful, the romantic, the historic town, rich in memories, scenes and associations, so dear to the hearts of Americans,—Plattsburg, indeed, forms a fitting abode, a permanent home, for that great class of our country's sons, the cultured Catholic American, than whom no more patriotic citizen can be found.

"The proud history of this charming locality is indeed well calculated to live forever in the nation's memory; for, its fair fame extending back to Revolutionary times, records in glowing

colors.....a long series of events, glorious in themselves and still more glorious in the motives that prompted them.....

"As for her scenic charms, they have been of late too often described to need a repetition. Even in the eye of the sanitarian (he who is, perhaps, believed to be one of the most practical of individuals), the gain accruing to the mind from the perception of natural beauties *alone* is no unimportant factor in its development, while that to the physical being from the invigorating atmosphere, the bracing mountain breezes, the complete isolation from the mad rush and whirl of everyday life, is almost of inestimable value.

"Although as yet but comparatively little attention has been devoted by the medical journals of today to Plattsburg proper, yet the highest medical authorities assure us that hundreds of sufferers from that greatest curse of humanity, consumption, have not only been relieved, but positively cured by the even and life-preserving air of the Adirondack region. Situated as Plattsburg is, girt round with river, lake, and mountain scenery, in the path of the pure breezes which sweep down

from the great Adirondacks and across from the lovely slopes of the Green Mountains, enjoying, also, as before intimated, a front rank in state health reports, it only remains for the Catholic Summer School student to more em-

phatically demonstrate its claim to become the idyllic retreat of thousands in search of that pearl above price, *health of mind and body.*"—*Valentine Browne, M. D., President of Board of Health, Yonkers, N. Y.*

### SYNOPSIS OF PROGRAM FOR 1899.



REV. THOS. McMILLAN, C. S. P.,  
Chairman Board of Studies.

The intellectual program for 1899 is full of varied and interesting matter which will be presented by the ablest lecturers and teachers that can be found. We adjoin here a synopsis of the principal features. A complete list of the lecturers and speakers will be found in the Syllabus.

Among the distinguished visitors at Cliff Haven this year will be the Hon. Theodore Roosevelt, Governor of New York; Hon. John T. McDonough, Secretary of State of New York; His Eminence Cardinal Gibbons; His Grace Archbishop Corrigan of New York; His Grace Archbishop Bruchesi of Montreal; and the Rt. Rev. Bishops

Gabriels, of Ogdensburg, Michaud, of Burlington, Farley, of New York, Burke, of Albany, Monaghan, of Wilmington; Rt. Rev. Mgr. James F. Loughlin, D. D., of Philadelphia; Rev. John P. Chidwick, Chaplain of the Maine, and Rev. William J. B. Daly, Chaplain of the 69th Regiment, New York Volunteer Infantry.

*First Week, Beginning July 10th.*

#### MORNING LECTURES.

Five lectures by the Rev. Clarence E. Woodman, C. S. P., of New York City, entitled "Rambles in Literature."

#### EVENING LECTURES AND EXERCISES.

July 10. Lecture by the Very Rev. John R. Teefy, C. S. B., of St. Michael's College, Toronto, on "Ancient and Modern Summer Schools."

July 11 and 13. Two lectures by Michael Monahan, of Albany, N. Y., entitled—

1. "Irish Poets."
2. "Thomas Moore."

July 12. Dramatic Performance.

*Second Week, Beginning July 17th.*

#### MORNING LECTURES.

Five lectures in "Sociology" by the Rev. Wm. J. Kerby, Ph. D., S. T. L., of the Catholic University of America.

July 17, 18, 19. Three lectures by John Francis Waters, A. M., of Ottawa, Ont., entitled—



## 1. "Dean Swift."

2 and 3. "And Evening With Dickens."

July 20. Reception to Rt. Rev. Mgr. James F. Loughlin, D. D., of Philadelphia.

*Third Week, Beginning July 24th.*

## MORNING.

Five lectures on "Tendencies in Biology" by Dr. James J. Walsh, of New York City.



REV. JOHN F. MULLANEY, LL. D.

## EVENING.

July 24. One lecture by the Hon. John J. Fitzgerald, of New York City, on "Glimpses of American History."

July 26 and 27. Two lectures by the Rev. Wm. J. B. Daly, Chaplain of the 69th Regiment, New York Volunteer Infantry, on "Following the Flag."

July 25th. Dramatic Performance.

*Fourth Week, Beginning July 31st.*

## MORNING.

Five lectures on "Famous Women of the Court of Louis XIV" by Alexis I. du Pont Coleman, B. A., of New York City.

## EVENING.

July 31, Aug. 1 and 2. Three lectures and Recitals by Miss Marie Collins, of Boston, entitled—

1. "Poetry as an Art."
2. "Expression in Literature."
3. "Selections from Great Authors."

*Fifth Week, Beginning August 7th.*

## MORNING.

Five lectures on "Sensation and



MAJOR JOHN BYRNE.

Thought" by Rev. John T. Driscoll, S. T. L., of Watervliet, N. Y.

## EVENING.

August 7. Reception to Hon. John T. McDonough, Secretary of State and Regent of the University of the State of New York.

August 8, 9, 10. Three lectures by William Michael Byrne entitled "Chancellors of England."

*Sixth Week, Beginning August 14th.*

## MORNING.

Five lectures "Psychology and Education" by Rev. James A. Doonan, S. J.,

of St. Joseph's College, Philadelphia.

EVENING.

August 14 and 15. Two lectures by the Rev. John P. Chidwick, Chaplain of the Maine.

August 16 and 17. Two lectures by Lieutenant Godfrey L. Carden, entitled "With the Men Behind the Guns." Illustrated with views taken during actual fighting, showing how the great guns of modern warships and forts are managed in time of battle.



REV. F. P. SIEGFRIED.

*Seventh Week, Beginning August 21st.*

MORNING.

Five lectures on "Will Power in the Domain of Ethics" by Rev. Thomas I. Gasson, S. J., of Boston College.

EVENING.

August 21. Reception to Governor Roosevelt of New York.

August 22, 23, 24, 25. Four evenings of Song Recitals by the Rev. Thomas P. McLoughlin, S. T. L., of New York City.

ROUND TABLE TALKS.

*First Week.*

The Study of the Latin Language under the direction of the Rev. M. J. Lavelle, LL. D.

*Second Week.*

Demonstrations introductory to the study of Biology, the Science of Life, by Joseph P. Walsh, M. D., University of Pennsylvania.

*Third Week.*

Nature Study for Teachers in the Elementary and Secondary Schools by Prof. Frederick D. Chester, formerly Professor of Botany in Delaware State College, now Director of the State Board of Health Laboratory.

*Fourth Week.*

Nature Study continued. Studies in Field Work and Excursions to the pine grove, etc.

*Fifth Week.*

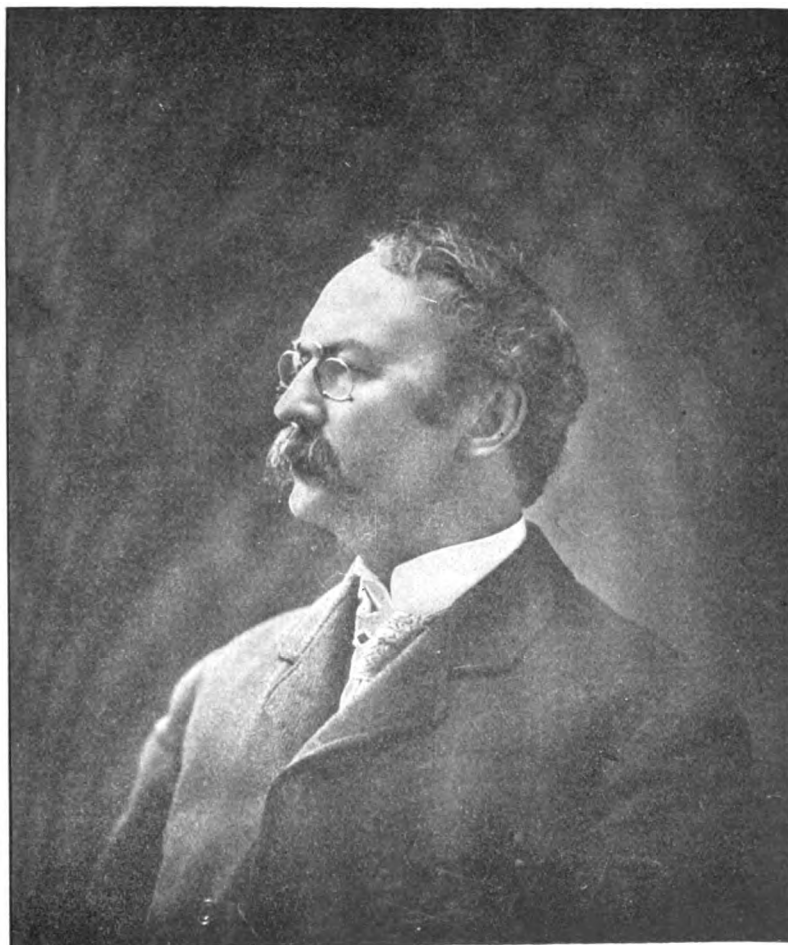
Current topics discussed by the members of the Alumnæ Auxiliary Association.

*Sixth Week.*

The Study of Vocal Music, by Miss Rose A. Carrigan, Boston, Mass.

*Seventh Week.*

Reading Circle week. Reports of the past year. Reading Circle Day, August 24.



HON. JOHN T. McDONOUGH.  
SECRETARY OF STATE, NEW YORK.

#### SOME OF THE LECTURERS.

John T. McDonough, secretary of state for New York is one of Albany's prominent lawyers. He was born in Ireland fifty-odd years ago. He came to the United States with his parents when he was but seven years old, and he may therefore be regarded as practically a native American; though some of the qualities that have contributed most markedly to his success are

doubtless a legacy from the warm-hearted and quick-witted people of the Emerald isle. Mr. McDonough's childhood was passed in Dunkirk, N. Y., and his early education was received in that city. He studied at St. John's College, Fordham, N. Y., for three years, and in 1867 entered Columbia College Law School to prepare himself for his chosen profession. He was

graduated in June, 1869, with the degree of LL. B., having been admitted to the bar shortly before. In 1870, Mr. McDonough began practice in his old home, where he remained four years, becoming well and favorably known in that thriving town. He then moved to Albany and spent a year in practice there, but at the end of that time he deemed it best to return to Dunkirk. After three more years there he determined definitely that success such as he hoped for could be gained only in a large city, and he accordingly went to Buffalo. He practiced there for a short time in partnership with Leroy Andrus, and then in New York City for about two years, and finally, in 1881, he took up his residence permanently in Albany, where he has practiced uninterruptedly ever since and has a large clientage. He possesses a happy combination of many of the characteristics that make a successful lawyer and he has figured on one side or the other of many of the important cases in Albany and its vicinity. Public affairs have claimed a share of Mr. McDonough's attention ever since he began his professional life. The year after he left the law school he was elected police justice of Dunkirk, and was re-elected two years later, holding the office until he moved to Albany. In 1876, shortly after his return thence, he was elected special surrogate of Chautauqua county and acted in that capacity until he left the county permanently, in 1878. During all the years that he has lived in Albany he has taken an active part in the councils of the Republican party and has been nominated for various positions. In 1884 and again in 1888 he was a

candidate for the office of recorder of the city, and in 1891 he received the high honor of a nomination for justice of the supreme court in the Third Judicial district. On this occasion he ran considerably ahead of his ticket, but his popularity was not sufficient to overcome the strong adverse majority in that Democratic stronghold. In 1893, however, he was elected a delegate-at-large to the state constitutional convention that met in the following year, and he took a notable part in the deliberations of that body. As chairman of the committee on prisons he formulated the section of the new constitution that provides for the employment of prisoners and prohibits the old contract system, under which prison labor was allowed to compete with free labor in the general market. He was also a member of the committee on education in this convention. In April, 1896, he was appointed the commissioner of the Bureau of Statistics of Labor, a position for which his investigations in connection with the question of prison labor had well qualified him. Mr. McDonough's profession occupies his attention chiefly, but he is not unmindful of his social and other obligations, and his private life is what might be expected from a man of his ability and consequent prominence.

He was elected Secretary of State in November, 1898, running on the same ticket with Governor Roosevelt. His alma mater, St. John's College, Fordham, N. Y., honored him at the June commencement by conferring upon him the degree of LL. D.

Mr. McDonough is ex-officio a Regent of the University of the State of New York.



REV. DR. WILLIAM KERBY, S. T. L.

Dr. William J. Kerby was born Feb. 20, 1870, at Lawler, Iowa. In 1885, he entered St. Joseph's College, Dubuque, Iowa, where he finished his course in classics and philosophy in 1889. In the same year, he entered St. Francis' Seminary, at Milwaukee, where he spent three years in the study of theological sciences. In 1892, he entered the Catholic University of Washington for a two year course. He was ordained in December, 1892. During his studies at the University, he received the degree of Bachelor and Licentiate in Theology. In 1894, he entered St. Joseph's College, Dubuque, as professor. In January, 1895, he was offered the position of Associate Professor of Ethics and Sociology in the Catholic University of Washington. In April of the same year, he went abroad to prepare for the position. He studied in the Universities of Bonn and Berlin, in Germany and Louvain in Belgium. In July 1897, he received the degree of Doctor of Social and Political Sciences from the Louvain University. His

doctorate dissertation which was published in French, was on Socialism in United States. In October, 1897, he began teaching in the Catholic University.



REV. THOMAS IGNATIUS GASSON, S. J.

The Rev. Thomas Ignatius Gasson, S. J., was born at Sevenoaks, in the neighborhood of Knole castle, Kent county, Eng., Sept. 23, 1859. His father came from an old French family, while his mother was descended from an old Kentish stock by the name of Curtis. Several members of the Curtis family held the rectorship of the parish church of St. Nicholas at Sevenoaks.

Fr. Gasson went to London at an early age and began his preparatory studies at St. Stephen's school. At the age of 12 he began to apply himself to the Latin language under Rev. Allen T. Edwards, a distinguished clergyman of the church of England, who was at that time one of the curates attached to St. Stephen's church.

In 1872 he came to visit his relatives in America, and continued his studies

under a private tutor in Philadelphia. He entered the Catholic church on Oct. 5, 1874, being received by Rev. Charles Cicaterri, S. J., in the chapel of the Holy Family, Seventeenth and Stiles streets, Philadelphia.

Father Gasson entered the Society of Jesus Nov. 17, 1875, and took the simple vows of religion on Dec. 8, 1877. After completing the usual studies at Frederick and Woodstock he was appointed one of the professors at Loyola College, Baltimore. This position he held until 1886, when he was called to New York to fill the chair of rhetoric in St. Francis Xavier's college, where he remained until July, 1888.

In August of that year he was sent by his superiors to study theology at the famous Royal University of Innsbruck, in Austria, where he studied dogmatic theology under Profs. Straub and Stentrup, moral theology under Profs. Biederlack and Noldin, canon law under Prof. Nilles, church history under Prof. Michael and Hebrew under Profs. Tuzer and Bickel, and scripture under Profs. Flunk and Nisius.

On July 26, 1891, in the university church of Innsbruck, Austria, Fr. Gasson was ordained to the priesthood by the prince-bishop of Brixen. After his ordination one year was spent at the university, performing in conjunction with his studies, the duties of chaplain in one of the charitable institutions of that city.

In 1892 Fr. Gasson was recalled to America. Two years were spent in Frederick, Md., when, in August, 1894, he was sent to Boston and was assigned to teach the members of the junior year at Boston College. This

post he filled for two years, when he was promoted to the class of rational philosophy which post he still holds.

Besides the duties attached to his professional office, he is one of the preachers in the church of the Immaculate Conception, director of the Young Ladies sodality, and frequently aids the clergy attached to the German Catholic church, of Boston.

#### DR. JAMES J. WALSH.

Dr. James J. Walsh was born in northeastern Pa., in 1865. He graduated as A. B. from St. John's College, Fordham, in 1884. and received the degree of A. M., in course, in 1885. He studied and taught literature at Frederick, in Maryland, for three years and returned to Fordham to teach the classics and higher mathematics for two years. He studied medicine at the University of Pennsylvania, where he was graduated in 1895, and spent a year afterwards doing special work in Bacteriology and Biology. For over two years he studied medicine in Europe, at Paris, Vienna and Berlin, meantime acting as foreign correspondent for several prominent New York and Philadelphia medical journals. He spent some time in Russia before and after the International Medical Congress at Moscow, in the summer of 1897. He was in Prague during the race riots at Christmas time of '97, the fact that the medical department of the German University was being stoned making the story of the affair of special interest to medical journals in America.

During the spring of 1898, he was at many of the minor German Universities, Bonn, Jena, Heidelberg, Marburg, Greifswald and Rostack, reporting dif-

ferences in methods of medical teaching.

Since his return to this country he has been a member of the editorial staff of the *Medical News* of New York and a clinical assistant at the New York Polyclinic Hospital and school for Graduates in Medicine where he lectures on diseases of the lungs and heart during the summer months.



REV. JOHN T. DRISCOLL, S. T. L.

Rev. John T. Driscoll made his preparatory studies in the Albany schools. Manhattan is his Alma Mater where he graduated in 1885 with honors. His seminary studies were made in St. Joseph's Seminary, Troy. He was ordained before the time in a special ordination by the late Bishop McNierny in the Albany Cathedral, November 3rd, 1889, and sent to the Catholic University. Father Driscoll has the honor to be one of the pioneer students of the Catholic University, remaining there for two years, taking Bachelorship and Licentiate max. cum laude. A special honor which he highly prizes

is his Bachelorship. This is the first degree ever issued by the University, he having the privilege of leading the first class that went on for degrees. For three years he was in charge of a small country mission, St. Johnsville by name. For the following three years he taught in St. John's Seminary, Brighton, Mass. Incessant application overtaxed Father Driscoll's strength and he was reluctantly compelled to change for more active work. His work entitled "Christian Philosophy" has run into the second edition and a new work entitled "A Contribution Towards a Philosophy of Theism" will be out in the early fall.



REV. DR. JOHN R. TEEFY, C. S. B.

Rev. Dr. John Reid Teefy, C. S. B., was born at Richmond Hill, York county, Ontario, on August 21st, 1848. His father is M. Teefy, Esq., who for very many years was Postmaster of his native town. In '71 he graduated from Toronto University as Medallist in Honour Mathematics. He then accepted a position on the staff of Hamil-

ton Collegiate Institute. After three years experience in this sort of work, he entered upon the study of theology at the Grand Seminary, Montreal. Feeling within him a persevering attachment to educational life, he joined the Basilian Fathers, whose chief work is the education of young men especially for the priesthood. In 1878 he was ordained and in 1889 attained to, what he still has the honour of holding, the superiorship of St. Michael's College, Toronto. During these ten years he has been professor of mental and moral philosophy, and as such especially displayed his talents in last winter's course of lectures to the laymen of Toronto. The affiliation of St. Michael's with the Provincial University was chiefly due to his efforts and since that event he has been one of the foremost members of University Senate. In 1894 he was prevailed upon to take out his M. A. and in 1896 had the honorary degree of LL. D. conferred upon him by the University. His speech on the latter occasion will be long remembered by his auditors as a masterpiece of expression. His fame as a pulpit orator and lecturer extends far and wide both in Canada and the United States.

Not bigoted in the least personally, he stands out an honest exponent and stout defender of Catholic truth. For this reason as also on account of his vast erudition and unqualified generosity of heart, he is highly esteemed by all, Protestants and Catholics alike, and mostly by scholars and educationists. From this very inadequate sketch of Dr. Teefy's life one may make, perhaps, a fair conjecture as to what may be expected at the Summer School of 1899 from a gentleman of

such scholarly attainments and oratorical accomplishments. His friends feel that he will not fall short of his usual very high mark.



MICHAEL MONAHAN.

Michael Monahan was born, the youngest of thirteen children, near Mallow, County Cork, Ireland, in April, 1865. The family emigrated to this country in 1870, settling at Cohoes, N. Y., where the father, Jeremiah Monahan, Esq., now of a patriarchal age, still resides. The elder Mr. Monahan was for many years teacher under the Government Board in Ireland, and he has followed the same profession in this country. His son Michael began the battle of life as a newspaper reporter in Albany, New York, some twelve years ago. He made good progress in his profession, and in a few years became editor of the Albany Press. Mr. Monahan's abilities as a political writer were so favorably regarded that, in the Presidential campaign of 1892 he was selected as a member of the Hon. Josiah Quincy's



staff, under the National Democratic Committee. Receiving a call to Denver, Colorado, Mr. Monahan spent a year there in journalistic employment. Returning to Albany, he took up newspaper work on the *Argus*, and four years ago was appointed private secretary to the Hon. John Boyd Thatcher, then Mayor of the capital city. He was reappointed on the election of the present Mayor, Hon. Thomas J. Van Alstyne.

Mr. Monahan has marked literary tendencies. He began writing verse early, and has published a volume under the title, "Youth and Other Poems," which has been warmly commended by the critics. He is even better known for his prose writings in various publications, and the Catholicity of his taste is shown by critical articles on Heinrich Heine and Claude Tillier, and by translations from the flower of modern French fictionists.

It is, however, his work on the Irish poets which chiefly commends Mr. Monahan to the public, especially to the public of Irish sympathies. This work is embodied in three lectures—"Thomas Moore," "A Group of Irish Poets," and "Dr. Maginn and Father Prout." The first two lectures have already been given with a flattering degree of success in some of the principal Eastern cities. The *Irish World* recently noted the good impression made by the lecturer in Brooklyn.

Mr. Monahan treats his subject from a literary rather than a political point of view. That the fire of Irish patriotism, the inspiration of Irish nationality, are not, however, lacking in his lectures, is evident from the following appreciative comment of a writer in the *St. Louis Mirror*:

"To see the Irish cause and its literature as Mr. Monahan sees it is to catch something of the rare critical spirit of Matthew Arnold, joined with a passion to which Arnold was dead. I thought as I heard Mr. Monahan that a nationality with such a literature could never die, and that above all things it could never be laughed away by those who see in Irish revolutionism only absurdity and in Irish eloquence only the empty lullings of the east wind. Ireland and Irish nationalism will never die. They will live, if only as Greece lives, through the power of men in America, like Mr. Monahan, leavened with the Irish spirit of culture and love of liberty."



REV. JOHN TALBOT SMITH.

Arranged from an article in *The Pilot* by Katherine Conway.

The Catholic who wrote stories four or five decades ago wrote usually of the Irish immigrant: today other elements undreamed of thirty years back diversify the population, and unfamiliar tongues are heard. The most insistent and picturesque of the new ele-

ments in New England and New York is the French-Canadian. He has come remotely foretold by the scattered Acadian of the last century, and brought with him his thrifty wife and fifteen small children, his merry heart, his church feasts, and the gala days of his national inheritance. Two of our story writers at least have been quick to appreciate his literary value—Lillie Chase Wyman, and Father Talbot Smith in "Saranac" and in his delightful short stories under the title "His Honor the Mayor." He gives us through identity of faith and the minute knowledge of the people possible only to the priest who labors among them, aspects of life and character which Mrs. Wyman has not reached. He appreciates especially the almost hostile colliding of the French-Canadian and the Irish-American at the first incursions of the former, and their subsequent fusion by marriage.

In "Saranac" we have evidently a story from real life and personal experience. It has a thick strand of dramatic, almost tragic interest running through it, but it is blended with humor and contains a beautiful love story. "Saranac" represents a distinct advance in the fine art of fiction.

"A Woman of Culture," his first attempt at sustained narrative, demonstrated the author's power to enlist his readers' sympathy, and interest them in what may be called the story of a soul. "Solitary Island" his second novel, is a romantic story, and abounds in charming bits of description of the islands at the source of the St. Lawrence, and the glories of the river and its banks in the varying seasons.

While noting with pleasure Father Smith's growing power as a novelist,

we think he is at his best in his short stories, one of which, "The Four Sons of Jael" is among the best short stories of the time. His other books are "Life of Brother Azarias" 1897, "Training of a Priest" 1896, and "The Chaplain's Sermons" 1896.

Father Smith held for some years the editorship of the New York World. As a journalist, he was virile and brilliant. He is a thoughtful writer on questions of political economy as proved by a series of articles in the Catholic World a few years ago. Altogether he ranks in letters as a strong and original man who has done some very good work, and is sure to do more and better.

He was born at Saratoga in 1855, studied at Toronto with the Basilians, and was ordained in the city of Ogdensburg in 1881. His earlier priesthood was spent in a little mission on Lake Champlain, where he laid in the backgrounds of romantic and beautiful scenery, and the character studies, etc., which appear in the stories written since he became comparatively free from pastoral duties. He is at present Chaplain of the Convent of Mercy on Madison Avenue, New York. Personally he is a dark, strong, reserved looking man, observant, with a sense of humor carefully kept in check, and embodying in his own person, with many of the characteristics of his ancestral Ireland, others usually found in the older American element. To the above account it may be added that Father Smith devotes some part of his time to preaching, giving retreats to societies and missions in small parishes, and occasionally ventures into the lecture field. As a speaker and preacher he is considered to have some power.

As a lecturer the *Times-Democrat* of New Orleans made the following comment on Father Smith on the occasion of his appearance in the lecture course of the Catholic Winter School in February last. "Father Smith, whose five lectures on Newman, Longfellow, Sienkiewicz, Sienkiewicz's Polish Trilogy of Novels, and the Popular Play, showed him to be a man singularly felicitous as a lecturer and remarkably gifted as a critical student of literature and the drama. A man of fine intellect, unusual scope of mental vision and an adept in the use of words, without ever an attempt at those platform tricks which he likens to 'calcium lights,' he was on the whole the chief star of the session that closed last night."



MISS MARIE COLLINS.

Miss Collins is one of the brilliant young women of this country. Her late appointment to Ralston University of Expression, Washington, D. C., as its principal, a position which she held for three years when the institution was

known as Martyn College, is testimony of her excellence in the arts of expression. Her greatness as a reader and personator surpasses even that of a teacher, and it is at the desire of her enthusiastic supporters, who constitute the highest social and literary circles of the country, that Miss Collins will continue in her recitals for the most part of each year. Miss Collins has appeared before the most prominent Reading Circles of the East, and she is one of the most satisfactory readers that has ever visited the Catholic Summer School at Cliff Haven, N. Y.



JAMES E. SULLIVAN.

The Champlain Summer School is fortunate in winning the co-operation of such a man as James E. Sullivan for the development of the recreative and athletic department of that institution. His article on "Advanced Recreation" in another part of this Magazine shows his familiarity with the subject and his interest in the Summer School. It is not Mr. Sullivan's purpose to introduce the sporting element into the School, nor to encourage the sportive inclination as popularly under-

stood, but rather to establish a department for physical education to be conducted on lines consistent with the character of the school and in accord with the views of the trustees.

No man has done more for the purity of athletics than Mr. Sullivan. He is particularly the amateur's friend. That his interest in amateur sport is not mercenary, but actuated by very love of the game has been proved on many occasions. His standing as to character and ability is attested by his connection in an official capacity with the following organizations: He is president of the Knickerbocker Athletic Club of New York; president of the Metropolitan Association of the Amateur Athletic Union; president of the Outdoor Recreation League; president of the New Jersey Athletic Club; president of the Amateur Sports Publishing Company; ex-president of the Pastime Athletic Club of New York; secretary of the Amateur Athletic Union of the United States; and ex-director of the New York baseball club.

Mr. Sullivan is not, however, noted in the athletic world only. As a business man he has achieved success and won distinction. Ever since he was a boy he has been in the publishing business, having started as office boy in the Frank Leslie Publishing company. While with that firm he familiarized himself with the workings of nearly every branch of the concern, from composing room to business office. When he left there, he was in charge of the advertising and circulation departments. In 1889 he assumed control of the New York Sporting Times and has since become president of the American Sports Publishing company, which does an immense business. Mr.

Sullivan is justly regarded as a recognized authority on proper advertising methods.



JOHN FRANCIS WATERS, A. M.

John Francis Waters was born on the 21st of October, 1853, at the town of Fermoy, county of Cork, Ireland. His father's family came originally to Ireland from England in the reign of Charles the First, but are now *Hibernicis ipsis Hibernicoes*, while, however, cherishing a love for the land of origin. Both his grandfathers were men of distinguished position and influence in the community. His paternal grandfather owned the Fermoy Paper Mills and was one of the few Roman Catholic gentlemen to whom was offered the freedom of the city of Cork during the old *regime*. Mr. Waters' mother was a convert before her marriage from the Church of England, and the lecturer loves to attribute anything he may have achieved to her most of all, under Providence. She was a woman of wonderful holiness of life and character, an ideal wife, mother, and friend. Mr. Waters' maternal grandfather was a classical scholar of high repute, a Doctor of Laws of Trinity College, Dublin, and at the time of his death, Head

Master of the Royal School at Banagher, King's county.

Mr. Waters was educated at St. Colman's College, Fermoy, from which he matriculated into the Catholic University at Dublin. The degrees granted by this seat of learning are not recognized by law in the United Kingdom, and Mr. Waters after coming to Canada at the age of twenty-one, obtained the degrees of Bachelor and Master of Arts of the University of Ottawa and subsequently the degree of Bachelor of Arts from that great seat of learning, Queen's University, Kingston. He had an eminently successful career as Classical Master in various Schools and Colleges for over ten years, after which he entered the Civil Service of the crown in Canada, in which his rise has been rapid. He is an officer of the First Class in the Department of the Secretary of State, and, in addition, held for two years the Secretaryship of the Board of Civil Service Examiners.

In addition to his principal position in the Secretary of State's department, Mr. Waters performed the duties of Secretary of the Board of Examiners with unremitting zeal and wonderful success, but the strain on his health was too great, and, worst of all, the never ending duties of the Secretaryship left him no time for his work as a lecturer. Therefore, upon the advice of his physician, and upon the urgent solicitation of friends, he resigned the minor office of Secretary to the Board of Civil Service Examiners, and was given the rare compliment of a special expression of thanks from the Minister of State and his Deputy for distinguished service in the office which they deeply regretted he felt compelled to

resign. Mr. Waters is the author of the following lectures:

The lectures in this series are twelve in number, and, in the order of their delivery are as follows: 1. "Mary Tudor"; 2. "Nathaniel Hawthorne"; 3. "Chatterton: 'The Marvellous Boy of Bristol'"; 4. "An Evening with Dickens"; 5. "Byron: A Character Sketch"; 6. "A Yorkshire Heroine"; 7. "Nathaniel Hawthorne: Illustrated from his Writings"; 8. "The Story of 'The Water Lily'"; 9. "The Deemster of Man"; 10. "Shakespeare's Lesser Brethren"; 11. "Dean Swift and his Times"; 12. "Savonarola: Saint and Martyr."

The first of these, "Mary Tudor," was given in the city of Buffalo in 1885 at the Holy Angels' Academy. Mr. Waters has immense popularity in Canada as a lecturer and has been honored with invitations to appear before the greatest of the universities, Protestant as well as Catholic, while some of the most eminent men in the public life of the Dominion, including the late Prime Minister himself, the Right Honorable Sir John Thompson, have presided at his lectures. The lecturer is blessed with a phenomenal memory, which he has sought to cultivate to the utmost, and with a prodigious capacity for hardwork. In addition to his own literary work, Mr. Waters edited and published in 1888 his invalid brother Frank's beautiful poem, "The Water Lily," which won warm praise from Mr. Gladstone.

REV. JAMES A. DOONAN, S. J.

Rev. James A. Doonan, S. J., was born in Augusta, Ga., November 8, 1841. He entered Georgetown Col-

lege in 1854, and three years later became a member of the Society of Jesus. In 1860 he entered upon his course of teaching in the colleges of his order, spending four years at Loyola College in Baltimore, three in the newly opened Boston College, and one in George-



REV. JAMES A. DOONAN S. J.

town College. After his philosophical and theological studies, he was ordained in 1875.

In 1876, he was ordered to Georgetown College, where he resided until 1888, filling successively the positions of Professor of Rhetoric, Prefect of Schools, Vice-President, and for six years President of the university. Since his removal from the latter office in 1888, he has been engaged in Detroit, New York, Boston and Philadelphia, in teaching Rational Philosophy. For several sessions he has lectured at the Catholic Summer School of America.

REV. THOMAS P. M'LOUGHLIN, S. T. L.

Father McLoughlin was born in Brooklyn, N. Y., in 1859, studied with

the Franciscan Brothers and afterwards went to Fordham College, N. Y. Thence to American College, Rome, for six years. He was ordained by Car-



REV. THOMAS P. M'LOUGHLIN, S. T. L.

dinal Paroche, 1884. Father McLoughlin served as assistant at St. Stephen's, New York, at Newburgh, Yonkers, and St. Rose's, New York, and was made pastor of Transfiguration Church, Mott street, April 1st, 1894.

No lecturer more popular than Father McLoughlin ever filled an engagement at the Summer School. He is not only a master in the subject of music, but has a masterful voice as well—a voice of power and strength, and sweetness, which holds his audiences and controls them in the different moods according to the master's will. Father McLoughlin's lectures, illustrated by song recitals, are alone worth a visit to the Champlain Summer School. Father McLoughlin is a successful pastor loved and respected by all classes.

JOHN B. RILEY.

Hon. John B. Riley, whose portrait appears in this number, is one of

the charter members of the Summer School. He has been chairman of its Executive Committee for several years, and has been untiring in his efforts to make Cliff Haven an ideal place for rest and recreation.

Through his efforts the Delaware & Hudson Co. were induced to offer Cliff Haven, as the permanent home of the



JOHN B. RILEY

Summer School. At the time of the organization of the School, he was Chief Examiner, of the New York State Civil Service Commission, and has since served a term as Consul General of the United States at the Canadian Capital, in the meantime having always been a member of a law firm at Plattsburgh, N. Y., his home.

During Mr. Cleveland's first term as President, he appointed him Superintendent of Indian Schools for the

United States. The controversy over contract schools, which has resulted so disastrously to the cause of Indian education, was precipitated after his resignation.

He commenced teaching in the Public schools at the age of seventeen, and was elected School Commissioner in 1875, at the age of twenty-two. He was re-elected in 1878. He is now president of the Board of Managers of the State Normal School, located at Plattsburgh.

While many friends of the Summer School had grave doubts as to the propriety of locating permanently at Cliff Haven, on account of its distance from the great cities, the wisdom of his advice is now apparent to all. He is Grand Knight of the Plattsburgh Council of Knights of Columbus.

GOVERNOR THEODORE ROOSEVELT WILL VISIT THE  
SCHOOL AUGUST 21ST.

## TRIBUTES OF PRAISE AND ECCLESIASTICAL APPROBATION.

FROM OUR HOLY FATHER, POPE LEO XIII.

*To Our Venerable Brother Francis,  
Archbishop of Lepanto, Apostolic  
Delegate in the United States of  
North America, Washington, D. C.*

VENERABLE BROTHER, HEALTH AND APOSTOLIC BLESSING :—It has recently been brought to our knowledge that among the many movements so opportunely set on foot in the United States for the increase of religion, a Catholic Summer School, through the co-operation of clergy and laity, has been established on Lake Champlain, at Plattsburgh, in the diocese of Ogdensburg. We have also learned that the school has been affiliated by the Board of Regents of the University of New York, and empowered to confer degrees upon those who follow its courses of study. There were many reasons for the founding of a school of this kind; one effecting the good of religion, so that Catholics by their union of thought and pursuits may the more effectively defend the Catholic Church, and induce our brethren, who are separated from us with regard to the Christian faith, to make their peace with her; another that, by means of lectures from learned teachers, the pursuit of the highest studies may be encouraged and promoted; finally, that through the principles laid down by us in our encyclical on the condition of labor, and by their practical illustration and application, the peace and prosperity of the citizens may be secured. We are aware that bishops have been promoters of this school, because they saw

that in many ways notable benefits would result therefrom. Moved nevertheless by our great desire that the best interests of the people of the United States may be furthered by the constant addition of new helps, we are pleased to give our commendation to the trustees of this Summer School, and to exhort them not to depart from the task which they have already begun, but to go forward in it with braver confidence. Since we have been informed, also, that in a short time the third annual session of the school will be held, and that bishops, priests, and members of the laity will be present, we send to those who will attend, our heartiest greeting, praying to God to bless their undertaking and purposes. We trust, venerable brother, that in this your aid will not be wanting, and that, by constant assistance, you will encourage these assemblies of Catholics, and see that the largest benefits accrue therefrom to religion and good citizenship. May the Apostolic Benediction, which we impart most lovingly, be an earnest of the many heavenly blessings with which we pray the Almighty to reward your zeal, and that of the other bishops, priests, and people.

LEO VIII.

*Dated at Rome, July 15th, 1894.*

FROM CARDINAL SATOLLI.

WASHINGTON, D. C., July 12.

*"Rev. Thomas J. Conaty, D. D., President of the Catholic Summer School of America.*

"REVEREND AND DEAR DOCTOR :—After returning from Plattsburgh, His



Excellency, Monsignor Satolli, directed me to write to you and say that while it was a great satisfaction to him last year to present to you a letter from the Holy Father Leo XIII., his pleasure has been renewed, and indeed enhanced, this year, by being present in person at the solemn opening of the Catholic Summer School of America. He admired the location, and considered it well adapted for every advantage, physical as well as intellectual. *'Omne tulit punctum qui miscuit utile dulci.'*

"Monsignor Satolli wants me to state particularly that, according to his judgment, the Summer School now in session at Plattsburgh in the highest degree deserves the esteem and the confidence of all. It has not only reached, but has even surpassed, the most sanguine expectations.

"The clerical and lay members of the directive and administrative Boards, by their intelligence in instruction and management, are all well known for their devotion to the interests of religion and education.

"The lecturers have been chosen from the most eminent scholars in every branch of learning. The program, made as it is of subjects most interesting, discusses very practical questions in the fields of religion, philosophy, literature, history and science, and is all that could be desired. It was with great pleasure that Monsignor Satolli saw the concourse of people who had come from distant places, as well as from the neighborhood to follow the courses of lectures. His most sincere wish is that the number may go on increasing from year to year.

"It is a pleasure as well as an honor for me, very reverend and dear Doctor,

to express to you the entire satisfaction and high appreciation of his Excellency, the Apostolic Delegate, for you, and the important work over which you preside so ably and so successfully, and to this I beg to offer my best wishes.

"Yours respectfully and truly, in Christ,

"A. ORBAN."

ARCHBISHOP MARTINELLI.

The Apostolic Delegate, Archbishop Martinelli, on the occasion of his visit to Cliff Haven in 1897, said: "It gives me great pleasure to be at the Catholic Summer School of America, as representative of the Holy Father, Leo the XIII. You all know what interest he takes in education. I think I am not mistaken in saying that the Catholic Summer School of America is one of the greatest institutions of the country, and I was very glad to be welcomed to it, and to be invited to say a word. Surely you will meet with difficulties, but you must remember that every good thing in the beginning meets with difficulties. And such things as meet with difficulties in the beginning, we may be sure has come from good. I hope that you will continue in the good work, and that God will protect you in this your very good work. And as the representative of our Holy Father, I give you with all my heart, the blessing."

FROM HIS EMINENCE CARDINAL  
GIBBONS.

His Eminence on the occasion of his visit to Cliff Haven in 1898 said that it afforded him great pleasure to be present at the School. "It is my first visit," he said, "and I am safe in assuring you that it will not be my last. Your presi-

dent beautifully expressed the fact that the services were begun by praise, thanksgiving and love to God at Holy Benediction; that the love of human kind was sung at the reception; and also that the love of country was likewise sung by all in that beautiful hymn of our country, 'America'. Indeed, my dear friends, I can say from my heart that what I have seen here gives me great pleasure and joy. You are here as a Catholic community, and you listen to lecturers who impart knowledge to you without error. The very able sermon preached to you this morning is a fitting criterion to take home to your hearts. All the embodiments of true and faithful knowledge were therein contained and certainly from what I have seen and heard during my brief stay with you, assures me that you have all the ideal and perfect advantages of deep, sound and true knowledge, dominated by the religion of Christ and the Catholic Church. I will confess that in my geography I was somewhat mistaken, for I did not know that Plattsburgh was so near Lake Champlain, and the sight as I witnessed it coming up the beautiful and historical lake, will remain with me for many a day. As I sailed up the calm and picturesque lake, so replete with Catholic history, I bethought how sacred must be the atmosphere which environs your School. The beauty of nature, the beauty of your architecture, all appealed to me, and when I entered your midst I saw that your own lives and being in your community were likewise beautiful; your religious, educational, moral and social existence were without the stain of sin. This certainly is the ideal we should strive to attain at all times and maintain, and

have it felt during the months we are not here as well as while here. Your out door life is as perfect as your educational and religious lives. You have pure air, perfumed with pure forests, and virgin view of the grand mountains of the Adirondacks and Vermont, all conducive to clear minds, healthful bodies and pure souls. I will again say that the pleasure afforded me in this my first visit to the Champlain Summer School is very great, and the remembrance of the hospitable and kindly pleasures accorded me shall not be dimmed by time."

ARCHBISHOP CORRIGAN.

"We must all be interested in this good work. We have only to look at the program. Every lecture represents much study and thought, and you come here to receive this concentrated thought, the fruit of many vigils and long hours, and this thought presented to you in that way must be of great benefit. Therefore, inasmuch as all these works do honor to our Church and are of service to us, we cannot but rejoice in this good work and wish it greater and greater prosperity.

"The work now seems to be securely established. After three years of experiment it must be said to have entered upon a solid course of usefulness. The number of visitors who come from different parts of the country show what interest has been excited in these lectures, and there is every reason to believe that this interest once excited will continue, and become more and more intense as it becomes more and more appreciated and the work becomes better known.....

"With pleasure I congratulate you on your fine promise of success. With

pleasure I assisted at the great sacrifice of the Mass yesterday and the ceremony performed on the grounds. You were advised this evening of one of the best methods to bring about an assured success—the Reading Circle. There particularly we find great hope for the maintenance and spreading of Catholic truth and influence. There is great need of this Reading Circle movement. We cannot expect simply to hear and absorb in one session of the Summer School all the benefits we are

spire those who have means to give liberally towards the progress of this School. I hope to see these beautiful grounds studded with houses, representing the different dioceses, as it was suggested and as the thought occurred to me this morning. It will be in that way a sort of rustic university, representing different schools, and people will come here every summer. You could not possibly have selected a more beautiful place. Many of you come here by way of Lake George and Lake



FATHER HEALY'S COTTAGE.

given here. Preparation must be made beforehand for the reception of the seed, and the distribution of the benefit must take place afterward. These Reading Circles, already doing so much good, will be multiplied; the great truths of our religion will be studied, historical subjects will be considered and much untold good will be the result."

THE MOST REV. P. J. RYAN, D. D.

"I hope that God will bless and in-

Champlain. Many of you in the east have the happiness of being near the seashore, and those who are breathing sea air during the year are better refreshed by mountain air, the lake air of the interior. I think the selection of this place has been admirable, and I think there is every evidence of progress.

"I hope that God will continue to bless you until this will be really the beginning of a magnificent institution, to which the nineteenth century will be

looking up with admiration, and bringing forth great fruit for the future of the American Church."

BISHOP GABRIELS OF OGDENSBURG.

"Certainly the work of this institution is truly apostolic. You students have all an apostolic work in carrying back to your homes and spreading around about you the benefits of the knowledge and truth you have imbibed at this fount. You must be a light to enkindle other lights, a lamp from which other lamps are lighted. However, there is this difference. A lamp which imparts its light to another lamp still remains the same, while the mind, which communicates its light to other minds expands and becomes stronger by that action."

BISHOP BURKE, ALBANY.

"Most admirable is the motto of the Catholic Summer School. God, the omniscient, all-wise, all-powerful God is my light. All our knowledge and science came from God and should return to Him.

"From my heart and soul I wish you every success. May you come back here year after year, and make Plattsburgh, seat of learning though it is, having a normal school, high school and Catholic academy within its limits, still more noted as the seat of the Catholic Summer School of America."

BISHOP FOLEY OF DETROIT.

Rt. Rev. John S. Foley, who accompanied Cardinal Gibbons to the Summer School in 1898, said that the pleasure afforded him by his visit to Cliff Haven was great. "I can assure you," he said, "as I stand here before you, that when I return to the West I shall

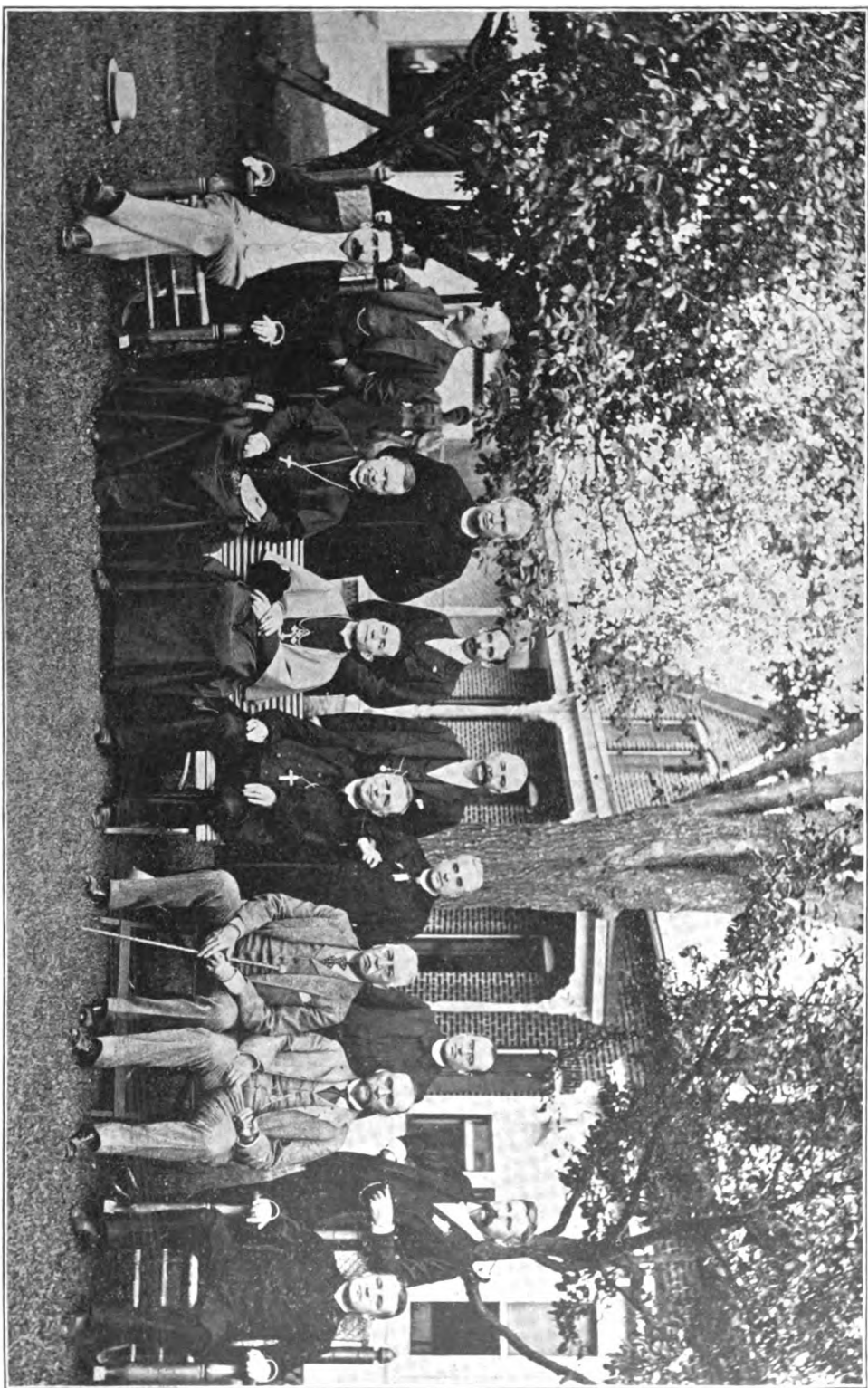
have nothing but highest praise to speak of this great and glorious Summer School that you have built here. I am sure that the Western people whom I see before me this evening will carry back to my Western home like sentiments of appreciation and praise. I thank you again very much for your kind reception accorded me, and I shall hope to see you in future sessions and likewise look upon many faces from my Western home."

BISHOP BEAVEN, SPRINGFIELD.

"If there be any feature that has come to me strongly during the few days of my visit, it is that here we find ourselves in an influence and in the midst of an atmosphere that is cheering and pleasing and uplifting. I do not know that I can say to you any word more encouraging than to give my feelings, and also the conviction that has come to me whilst here. I have said to myself, where is the soul or the heart, it matters not in what circumstances or associations they may move, that cannot find influences that will cheer them and give them courage to go forth in their work, finding in it greater zest and also a purer and better joy and happiness. I shall go home carrying with me the influence that has met me here. I shall be able to give encouragement to those whom I meet, and I shall be able to tell them there is a spirit moving amongst the Catholics of America to which we should give encouragement, and to which we should attach ourselves."

BISHOP FARLEY, OF NEW YORK.

"*'Des illuminatio mea.'* Let that be the light of the Summer School. Let that be the antiphon of its psalm of success. May that light illumine every



1 T. F. Conway. 3 Archbishop Corrigan. 5 Cardinal Satoll. 8 Bishop Gabriel.  
 2 John Delahunty. 4 V. Rev. T. E. Walsh, V. G. 6 F. J. Hennesey. 7 J. H. Spillman.  
 10 Judge M. Heagh. 12 Judge M. J. O'Brien. 14 Rev. J. N. Connolly.  
 9 Bishop Farley. 11 Rev. A. Orban. 13 Hon. John B. Riley.

Signatures of the Gentlemen represented in "A Summer School Group."

5 *Wm. A. D. D. D.*  
 3 M. A. Corrigan  
 8 H. Fabrics  
 11 A. Orhan  
 1 L. A. Conway  
 4 J. E. Walsh  
 7 J. W. Spulman  
 12 Morgan Doshier  
 9 No. M. Failey  
 14 J. B. Conway  
 6 J. B. Conway  
 2 J. B. Conway  
 13 John B. Conway  
 10 Wm. B. Conway

verse of the Summer School till at last the grand canticle end in triumph within the gates of heaven itself."

VERY REV. WILLIAM O'B. PARDOW, S. J.

"We Jesuits are glad to show our appreciation and interest in any movement intended for the further enlightenment of the people, and to second such a movement. We are most pleased to see that this Catholic Summer School has taken hold. This Summer School is not based on any French-in-five-lessons system. Although we have not much time here in the Summer School, still our plan of work is not superficial. Dr. Samuel Johnson, fine old man that he was, said there were two ways of studying books—one way was to examine the pages, a long way, and another way was to examine the backs, a shorter way. There is a great deal to be learned from the backs of books because there we will find where we will get what we want. Here in our School we cannot sound the depths of what we are learning, but here we can find out where we can get the depths of all knowledge; here new lines are laid out, new vistas are opened out to eager students. The Summer School does not propose to do away with difficulties. Education must be difficult. As with the squirrel, his teeth were made for cracking, and, if not used for their rightful purpose, will work ruin and destruction on the possessor. When my little squirrel died, through my cruel kindness, I made one resolve that I have kept. I have not cracked any more nuts for my pupils. I have said: 'Here is the nut and here is the nut cracker,' and left them to make the proper connection. That is what is done for you here in Plattsburgh."

REV. JAMES A. DOONAN, S. J.

"In some quarters, the eager readiness of the Summer School student to follow scientific and philosophical lectures has been pronounced a fad. Be it so. At least, it is a fad that has outgrown the chrysalis stage of the *fad* and has developed into the strength and the activity of an *idea* and every one knows that ideas rule the world. 'Little learning,' it is objected, 'is a dangerous thing.' Like all proverbs, this has almost as much of falsity as of truth in its make-up. But granted that the saying be true, it is so only when that 'little' is of the wrong kind. Since, as a matter of fact, numbers of our Catholic men and women, teachers especially, will from one source to another draw this 'little learning,' it is of vital importance that it should be sound, be true.

"To meet this need, is the ambition of the Catholic Summer School, and no one who has attended its sessions, observed the intelligent and gratified audiences present at the lectures, and listened to the appreciative but discriminating judgments and criticisms passed upon the work of the lecturers, can for a moment doubt that the noble purpose will, in time, be achieved.

"Of not less importance than the educational work undertaken at Plattsburgh, is the development of a Catholic atmosphere, permeated by Catholic principles and quickened by Catholic instincts. The privilege of spending even a few weeks in such environment must be enjoyed to be justly appreciated. It is no unusual experience for Catholics to pass their lives in communities where nearly all the intellectual activity and social prestige which are to be found, lie outside of Catholic

circles; and, too often, our people fall into the mistake pilloried by the late Laureate, of thinking "the rustic cackle of their burg the summons of the world." In this newly created Catholic centre of education, Catholics come to realize the falsity of such views, they meet fellow-religionists of broad and sound intellectual attainments, they gain evidence of the previously little heeded fact that the Catholic Church, in her schools of science and philosophy, is fully abreast of the latest advances that can claim recognition from prudent thinkers, and they are made to appreciate the strength and the wholesomeness of Catholic thought, while they feel the invigorating influence exerted by loving Catholic faith.

"Lastly, a feature of the Summer School, in no manner to be lightly esteemed, is the social side of the movement. Anything more delightful than the intercourse, freed of all formal trammels by force of the dominant idea which obtains at the Summer School, it would be hard to imagine. Ladies and gentlemen of educated tastes and genuine culture meet on the plane of a common Faith and of kindred aims, under conditions of place, season and facilities for recreation that afford to every comer guarantee of a "summer outing," unique in its character, at once mentally invigorating and socially elevating.

"The Summer School of America, on her shores of Champlain, could ask no finer site; it has received the highest ecclesiastical sanction possible, it counts as warm advocates nearly all who have once attended its sessions, it was established to do a work which no thoughtful Catholic can presume to

depreciate, much less to decry, and with God's benison, it must succeed."

FROM MAURICE FRANCIS EGAN, LL. D.

"This Summer School is not altogether for the young: it will help the older man and woman to improve their minds and to fortify themselves in knowledge, which is the handmaid of religion. It will show them that a defective education is by no means hopeless; it will excite their interest in history, in literature, in the languages; and not only make them eager for their own intellectual advancement, but intensify their resolve that their children shall have not merely a mediocre education.

"The Catholic colleges of this country have in the Summer School a valuable auxiliary; the Catholic papers, the magazines, the publishers will learn that it must help them. One easily sees, then, why it has not met with that bitter opposition which formerly stood in the way of every new thing which had not the stamp of the Middle Ages upon it, and which was not translated from a foreign language."

REV. EDMUND T. SHANAHAN, D. D. OF  
THE CATHOLIC UNIVERSITY OF  
AMERICA.

I desire to express the very great pleasure which my stay at Plattsburgh has given me; I think that the idea of the Summer School is an idea which has come to stay. It corresponds to a real want. The existence and success of a school like Chautauqua, which has reached a high degree of efficiency, shows not only the need of similar institutions in the Catholic Church, but also that it is possible for them to enjoy a large measure of success. I have



lately lectured at a Summer School in Philadelphia, and I was greatly pleased with the attendance and the earnestness of the students. I think, however, that both for numbers and devotion to intellectual pursuits, the attendance at the Summer School at Plattsburgh compares very favorably with the Philadelphia school and with other similar schools.

As to the location, I consider it not only a desirable but a very charming one. It is on the high road of travel between Northern States and the Canadian summer resorts, and cannot, therefore, be said to be a remote or out of the way place. What is lost by not placing the Summer School at the seaside, or in some more centrally located spot is gained by the absolute quiet and rest that this favored neighborhood affords. There are gathered here in a small space all the charms of lake, valley and mountain. The outlook on Lake Champlain from the grounds of the Summer School is a superb one. The Green Mountains in the distance with their ever changing cloud effects form a most pleasing horizon, and the American history connected with the discovery of this glorious sheet of water lends additional interest to the spot. It seems to me that it is providential that the School secured so large a tract of excellent rolling land in the valley between the Green and the Adirondack mountains, and it requires no great stretch of the imagination to foresee before the end of this generation a thriving town of professors and students, engaged in the highest intellectual pursuits, among the loveliest scenes of nature, guided and directed by the ever progressive spirit of the Catholic Church.

Since the thirteenth century there has not been such a great craving for intellectual advancement as at the end of the nineteenth. The Sunday paper and the ever cheapening reviews of high grade disclose the depth and width of this great intellectual movement among the masses of the people. The modern Summer School belongs to this class of intellectual phenomena, and is surely the outcome of a profound and popular movement.

Many people are debarred by their station in life, or by their occupations from acquiring a desirable mental formation in the higher institutions, a formation now easily gained in the various universities of the country by those who have the leisure or occasion to acquire it.

At the Summer School this deficiency may be, to some extent made good. Then, again, there are many who dislike enforced mental idleness which the ordinary vacation brings with it, and welcome a combination of physical rest and culture of the mind.

It is a marked characteristic of the science of the nineteenth century that it is no longer satisfied with the approbation of a small aristocratic class of minds, but that it desires the homage and the adhesion of the millions of mankind, in other words that the popularization of knowledge is one of the chief characteristics of the scientific movement in our times. One thing that was especially pleasing to me was to see the large number of clergymen who came to spend at least a portion of their vacation on the grounds of the Summer School, and to hear from all of them the highest encomia of the conduct of the School and the good work of its administration. Certainly the men

who have borne the brunt of this work from the beginning have had an uphill task, but it looks as if already their ideas had taken firm root. I believe that in a short while the Summer School at Plattsburgh will be one of the most solid and useful of our ecclesiastical institutions. I take away most pleasant memories of my stay, and hope often to return to the charming shores of Lake Champlain.

FROM THE LATE RICHARD MALCOLM  
JOHNSTON, LL. D.

Washington, D. C., July 8, 1897.

WARREN E. MOSHER, Esq.,

Cliff Haven, N. Y.

My Dear Mr. Mosher:—I know not the term for which I was elected president of the Reading Circle Association, nor whether or not it has expired. If it has not, I will thank you to extend my resignation, as, in all probability, I shall never again be able to attend at one of their reunions. Please express, at the same time, my very heartiest thanks for the honor done me in my election.

Most cordially do I hope that the forthcoming session of the Summer School may far overpass all its predecessors in everything tending to its good and that of the Church to which, thus far, it has been one of its most important auxiliaries. Catholics not well acquainted with the career that it has made during the five years of its struggling existence, have no just idea of how benign it has been. To say nothing of what it has done in the matter of bringing together earnest aspiring Catholics from various communities, and the evident advance made by them in getting acquaintance with their religious faith, its history, its illustrious men and women, and with general lit-

erature, science and art, I have noted with special gratification the influence exerted by the School upon outsiders, who, in these reunions, and in the series of lectures read there, have gone thus far at least—they have become far better informed, than they were five years back, upon what the Catholic Church is and ever was *not*. This I know positively from what some of the most cultured and thoughtful among them have admitted to me. This is in itself a good work. In time, through continuance of the same and like influences, some of these will be led to the wish to know what the Catholic Church *is*; and when they have done so, they will flee to it as weary travelers to the goal as the resting place of a tortuous, toilsome way.

Very truly and respectfully yours,

R. M. JOHNSTON.

REV. C. H. M'KENNA, O. P.

"I am well pleased with the Summer School, and hope that each one of you will become missionaries in its interest as it is the work of God"

REV. P. J. GARRIGAN, D. D., VICE RECTOR  
OF THE CATHOLIC UNIVERSITY,  
WASHINGTON, D. C.

"I appreciate the compliment of being invited to say a word to the students of the Summer School. It gives me an opportunity of expressing my sincere gratification for its members, and forming their acquaintance in that way; and for a second reason, because I am here in a representative capacity in some sense, it gives me an additional opportunity of assuring the Catholic Summer School of America of the great interest which the Catholic University takes in your work.

"Every Catholic, we may say, must

feel an interest in the work of the Catholic Summer School. It is a work of the greatest moment. It is a work that concerns the whole people. It is a work that concerns the glory of the Church in our country. I might say in common language, it is a long felt want supplied, and how we got on without it seems to us now indeed a mystery."

THE REV. DR. J. A. ZAHM, C. S. C.

The Rev. J. A. Zahm, C. S. C., of Notre Dame University, who gave a course of five lectures on the "Relation of Science to Religion," is quite enthusiastic about the present condition and future prospects of the Catholic Summer School.

"I have been much interested in the Summer School from its inception," said Father Zahm. "It has without doubt a brilliant future before it, and is, I am convinced, destined to wield an influence for good that cannot be overestimated. We have long needed such an organization, and I am satisfied from what I have seen here, that its permanency is assured.

"What do I think of Plattsburgh? It

is a lovely spot indeed—an ideal location for the Summer School. When the beauties and attractions of Lake Champlain become better known than they now are, every one, I am sure, will commend the selection of Plattsburgh as the permanent site for the school.

"My opinion about those who attend the Summer School? As far as I can judge, they are all serious, earnest people—students in every sense of the word. I have never had the pleasure of speaking before a more appreciative or cultured audience, or met a class of young men and women who seem more determined to avail themselves of the opportunities afforded them of extending their acquaintance with the various branches of literature, science and art. If the projectors of the Summer School ever had any doubts about the ultimate success of the undertaking, the character of the patrons of the School should effectually dispel all misgivings and demonstrate that it will without peradventure become in the near future an institution of enduring value and influence in both Church and State."

## THE ALUMNAE AUXILIARY.

BY HELENA T. GOESSMANN.

The Alumnae Auxiliary of the Champlain Summer School was organized August 24th, 1897.

"What is the Alumnae Association going to do?" Help the Summer School, the primal object of its existence. Looking at the question fairly, such is a very possible, in fact an inevitable result of this organization. Including, as it does, Catholic graduates of convents, colleges, normal

and high schools, with that added wealth of professional teachers, a thousand new and untrodden avenues of influence and useful interest have been opened.

If all roads lead to Rome, then why not apply the same idea to Cliff Haven with equal faith. The Summer School numbers among its workers many tireless souls, who, even when the outlook was darkest, saw behind the blackest

clouds a possible brightening for the future.

These are still laboring in the interest of the move, and to aid such is one point for consideration on the part of the Alumnæ.

In the various educational institutions of the country are to be found the future supporters of this move in way of higher education. To reach them will be a pleasant and profitable effort for the members of this new organization.

Through the influence of the various Reading Circles and Literary Societies



HELENA T. GOESSMANN.

in the Church will also come substantial help.

To not a few the Summer School plan of work and its many delightful features are not clearly defined. A missionary effort in this line will be both timely and helpful to the cause.

The future endowment of Chairs of Literature—History, Social Science, Art, etc.—will be the object and outcome of the accumulated fees. To this may be added the generous contribution of those members of the Alumnæ

Association who feel disposed to hasten the realization of a first endowment fund.

However, in the larger consideration of this question as related to the Catholic women of America and their interests, the Alumnæ Association means much, in the sense of bringing together, uniting and sustaining the varied noble aims of all sections of our lands. As one body, national and broad in its character and scope of work; interested in unified causes, and disinterested in self, the Alumnæ Auxiliary Association of the Catholic Summer School has not only a brilliant and far-reaching prospect but a sacred and God-given trust as well.

In this day of the woman question and its many phases, a Catholic body of women, working on expansive lines, in touch with the highest and best in a world's advancement, and yet distinguished between true progress and license in the noblest sphere of the sex, means more than an influence for good and an example of possibilities within Church circles. Farther than this, a great world is instructed and enlightened regarding a woman's true status as portrayed by true Christian principles and moral attitudes.

If, as the poet counsels, we "put on the dauntless spirit of resolution," and keep before our hearts and eyes the philosophy of acting in the living present, we need only be rationally optimistic to foresee an eventual success for the Alumnæ Auxiliary Association of the Catholic Summer School of America.

#### CONSTITUTION OF THE ALUMNAE AUXILIARY ASSOCIATION.

I. The Alumnæ Auxiliary Association of the Catholic Summer School of

America shall be composed of the graduates of Convents, Academies, High and Normal Schools, and Colleges.

Professional teachers and other educated women shall be eligible to membership subject to the approbation of the Executive Board.

2. There shall be an initiation fee of \$1.00. This fee shall form the basis of a fund for the endowment of a chair or chairs at the Summer School.

3. The yearly dues shall be fifty cents.

4. There shall be six officers: A president, three vice presidents, a general secretary and a treasurer. There shall be also seven directors. The officers and directors shall constitute the Executive Board of the Alumnæ Auxiliary Association of the C. S. S. of America.

5. The Board of Officers and Directors shall meet twice a year. One meeting shall be held during the last week of December. The place of meeting to be subject to the decision of the chair. The second meeting shall be at Cliff Haven during the first week of August. At this meeting the election of all officers and directors for the ensuing year shall take place.

6. Five of the Executive Board shall constitute a quorum for the transaction of business.

7. The term of office shall be limited to one year. No person shall hold office longer than two years in succession.

8. The Alumnæ Auxiliary Association of the C. S. S. of America shall meet each week during each session of the Summer School.

#### OFFICERS.

Miss Helena T. Goessmann, of Amherst, Mass., president.

Miss Elizabeth A. Cronyn, of Buffalo, N. Y., first vice president.

Miss Anna M. Mitchell, of Brooklyn, N. Y., second vice president.

Miss Mary Rourke, New York City, third vice president.

Very Rev. James P. Kiernan, V. G., Rochester, N. Y., moderator.



VERY REV. JAMES P. KIERNAN.

#### THE DIRECTORS

for the coming year are as follows: Miss Wallace, New York; Mrs. Bone-steel, Plattsburgh; Miss Looney, Buffalo; Mrs. Lenihan, New York; Miss Loughlin, Long Island City; Mrs. Barry, New York; Miss Broderick, New York; Miss Russell, Waterbury; Miss Sweeney, Rochester; Miss Murray, New York; Miss Clare, Philadelphia; Miss Power, Philadelphia; Mrs. O'Mahoney, Lawrence; Miss Ducey, Brooklyn; Miss Hagerty, Brooklyn; Miss Naughton, Brooklyn; Miss Lynch, New Haven; Miss Marlow, Boston; Mrs. Dr. Gavin, Boston; Miss von Groll, Boston; Mrs. Sullivan, Greenville, N. J.; Miss M. Mullany, Syracuse; Miss Virgin, Providence; Miss Gilligan, Albany; Miss Curtis, New York.

## INTERESTING MISCELLANEA.

The eighth session of the Catholic Summer School of America, Champlain Assembly, Cliff Haven, N. Y., chartered by the Board of Regents of the State of New York, begins at Cliff Haven, July 9th, ends August 28th.

### OFFICERS.

Rev. M. J. Lavelle, LL. D., President.  
Rt. Rev. Mgr. Jas. F. Loughlin, D. D.,  
First Vice President, Eighteenth street and  
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Warren E. Mosher, A. M., Secretary,  
Youngstown, Ohio.

Rev. John F. Mullany, LL. D., Treasurer,  
Syracuse, N. Y.

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Mgr. James F. Loughlin; James Clarke; Rt.  
Rev. Mgr. Thomas J. Conaty; John Byrne;  
Rev. Thomas McMillan, C. S. P.; Rev.  
Michael J. Lavelle.

### BOARD OF STUDIES.

Rev. Thomas McMillan, C. S.P., Chair-  
man, 415 West Fifty-ninth Street, New  
York.

Prof. John H. Haaren, Brooklyn, N. Y.

Rev. Bro. Justin, Manhattan College.

Rev. F. P. Siegfried, Overbrook, Pa.

Rev. D. J. McMahon, D. D., 1273 East  
177th St., New York City.

### READING CIRCLE UNION.

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ren E. Mosher, Secretary; Rev. D. J. Mc-  
Mahon, D. D.

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Rt. Rev. Mgr. James F. Loughlin, D. D.,  
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Warren E. Mosher, A. M., Youngstown,  
Ohio.

Rev. John F. Mullany, Syracuse, N. Y.

Rt. Rev. Thomas J. Conaty, D. D., Wash-  
ington, D. C.

Rev. P. A. Halpin, S. J., New York City.

John Byrne, New York City.

Rev. Morgan M. Sheedy, Altoona, Pa.

Hon. John B. Riley, Plattsburgh, N. Y.

Rev. F. P. Siegfried, Overbrook, Pa.

Rev. Brother Justin, New York City.

Rev. Thomas McMillan, C. S. P., New  
York City.

Gen. E. C. O'Brien, New York.

James Clarke, New York City.

William H. Moffit, Brooklyn, N. Y.

Rev. D. J. McMahon, D. D., New York  
City.

V. Rev. James P. Kiernan, Rochester,  
New York.

Hon. Thomas J. Gargan, Boston, Mass.

Hon. James K. McGuire, Syracuse, N. Y.

Rev. William P. McQuaid, Boston, Mass.

The Catholic Summer School of Amer-  
ica, which will open its eighth annual ses-  
sion at Cliff Haven, on Sunday, July 9th,  
and continue until August 25th, offers to  
college students the very best and most  
satisfactory form of vacation, at rates ex-  
tremely low, when all the advantages are  
considered.

The *location*, on the west bank of beauti-  
ful, historic Lake Champlain, with the Green  
Mountains on the one side and the Adiron-  
dacks on the other, within easy reach of  
Ausable Chasm, Montreal, Quebec, the St.  
Lawrence River, and the Thousand Islands,  
cannot be surpassed for healthfulness nor in-  
terest.

*Hot weather is unknown there.* During  
the whole of last summer, when people at  
New York, Philadelphia and Boston resorts  
were sweltering in atmospheres of more than  
100 degrees, the thermometer at Cliff Haven  
never went beyond 85 degrees; and even  
that temperature was reached on only three  
or four days for about half an hour in the  
middle of the afternoon.

The *Lectures*, which all are free to attend  
as much or as little as they choose, are ex-  
tremely interesting and serve to absolutely  
remove the ennui and the insipidity which  
often creep into summer country life.

The accommodations and the table are  
much superior to anything that can be found  
elsewhere, except at greatly higher prices.

*The Social life* is charming in the extreme. The whole community forms, as it were, one large family into which no rough or disagreeable characters ever enter, in which class distinctions are unknown, where all vie with each other in contributing to the general pleasure, comfort and advantage.

As all the patrons of the Summer School are cultivated and well educated they abound in social talent. The consequence is that no evening passes without entertainments, always varying in character, the recollection of which never passes away, and whose associations often produce very lasting and useful friendships.

*The recreation program*, which covers every week day afternoon of the entire session, has been arranged under the personal supervision of Mr. James E. Sullivan, the genial secretary of the A. A. U., and president of the Knickerbocker and New Jersey Athletic Clubs. With a view to adding zest to these exercises, two medals are offered for first and second competitors in each event, and banners are offered for success in team work. The total number of medals in silver and bronze is 258. The banners number 17.

*The college camp*, under the personal direction of the Rev. John Talbot Smith, himself an old-time resident of this enchanting region and an enthusiastic camper since his boyhood, presents especial attractions to boys, both old and young. Dr. Smith knows everything that conduces to, and everything that interferes with the comfort, the freedom and the keen, high-spirited pleasure of camp life. There is no feature of the Summer School that can be recommended more thoroughly and more reservedly than this.

The total cost of living at the Summer School on the grounds is \$12.00 per week. In the camp, \$9 per week.

These sums include everything connected with board and lodging, lecture fees and admissions to all the scheduled recreations and entertainments.

The bathing beach is large, sandy and perfectly safe. The cycling is excellent. The golf links are new and perfectly laid out. The tennis and croquet courts are plentiful, and the baseball diamond is all that could

be desired. The rowing and sailing accommodations are also fine.

The recreation track is one-sixth of a mile in length.

A first-class Bowling Alley is situated near the Lake and in the vicinity of the Champlain Club. The bathing beach is unrivalled.

A fine steam yacht, the Iroquois, gift of the late Hon. Joseph J. O'Donohue to the President of the Summer School, is constantly at the service of the patrons.

#### DRAMATIC ENTERTAINMENTS.

Once a week a dramatic performance is given at the Auditorium, whose stage is admirably fitted for the purpose. For the most part the plays are of the classic order, and a company of capable players, professional and amateur, interpret them. During the present season such plays as "Medea," "Mary, Queen of Scots," and "The Almighty Dollar" will be presented. In this enterprise the School will be indebted to the excellent and well trained dramatic company of St. James, New York, who will give a few of their finished performances during the week beginning July 23.

#### PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

One of the great events of the season of 1899 will be a pilgrimage from the Summer School at Cliff Haven to the world famed Shrine of St. Anne De Beaupre, under the management and direction of the Summer School. The magnificent Steamer Three Rivers, which can accommodate 300 persons has been chartered for this purpose. The fare will be less than one-half rate.

The pilgrimage will leave Cliff Haven for Montreal on Saturday, August 19th, where the party will spend the day in sightseeing, and in the evening will embark on a special steamer for a trip down the St. Lawrence to Quebec and the Shrine of St. Anne De Beaupre, arriving at the latter place Sunday morning early. Time will be allowed to see the famed City of Quebec and the falls of Montmorency. Returning the party will leave Quebec Sunday evening, and arrive at Cliff Haven in time to attend the lecture on Monday morning. All arrangements for this excursion will be first-class in every respect. Particulars to be announced during the session.

## EXCURSIONS TO THE SUMMER SCHOOL.

In addition to the excursion managed by Mr. D. J. O'Connor, for the opening week, many similar expeditions will be organized during the session. They will start from various points, notably, Boston, Providence and Buffalo. One of the most important of these will be from New York on July 22d, under the auspices of the St. James' Dramatic Union. For particulars consult Rev. Jno. J. Kean, 25 Oliver Street, New York.

## AN INTERESTING NEIGHBORHOOD.

The Summer School is within easy reach of the Adirondack Mountains. The famous Au Sable Chasm is only ten miles distant. The splendid Hotel Champlain towers on a beautiful hill immediately adjoining the Summer School grounds.

Saturday excursions may be planned for Lake George, Saratoga, the Adirondacks, Montreal, Quebec and the Shrine of St. Anne de Beaupre, and day excursions to Fort Montgomery, Fort Ethan Allen, the new U. S. Cavalry Post, the historic remains of the forts at Crown Point and Ticonderoga, and the islands of Lake Champlain. The largest military post in the East is close by, with its social attractions, dress parades, music, guard mounts and drills, while the superb park of the Hotel Champlain, to which the Summer School members are welcome, adjoins the Assembly grounds.

## RAILROAD ARRANGEMENTS.

The Trunk Line and New England Passenger Associations have made a special rate of one fare going and one-third fare returning. Tickets for the going journey may

be bought and certificates secured from July 1st to 25th. Tickets for return journey may be bought up to and including September 4th.

The territory controlled by the Associations embraces all that part lying east of and including Buffalo, Niagara Falls, Dunkirk, Salamanca, N. Y., Erie and Pittsburg, Pa., Bellaire, Ohio, Wheeling, Huntington and Parkersburg, W. Va.

Persons living outside the territory of the above named associations should purchase summer tourists' tickets via Lake Champlain, which are sold at a reduction and are in effect from June 1st to September 30th.

The post office address of the Champlain Summer School is Cliff Haven, Clinton County, N. Y.

The express office address is Bluff Point.

The railroad station is Bluff Point-and-Cliff Haven.

The most delightful route for those living east, south and west is via D. & H. Railway and Champlain Transportation Company steamers through Lake George and Lake Champlain. The person who does not take the route through these lakes, either on the going or returning journey, misses the most enjoyable part of the trip to the Summer School. The trip via D. & H. along the west shore is one of the most picturesque in America.

For detailed information address The Champlain Summer School, Cliff Haven, Clinton County, N. Y., from July 1st to September 1st. After September 1st, write to 123 East Fifth Street, New York City, or to Warren E. Mosher, Secretary, Youngstown, Ohio.

## MOSHER'S MAGAZINE.

## Reading Courses for 1899-1900.

BEGINNING OCTOBER, 1899, ENDING JUNE, 1900,

## AMERICAN YEAR.

Development of the Nation—Political, Social, Industrial, Literary, Educational, Religious—Illustrated. 1. Leading Facts in American History. 2. Industrial Development in the United States. 3. Social Evolution in the United States. 4. American Politics. 5. Masterpieces in American Literature. 6. The Church in the United States. 7. Education in the United States. 8. Europe in the 19th Century.

Details of plans and courses will be announced in the September issue.

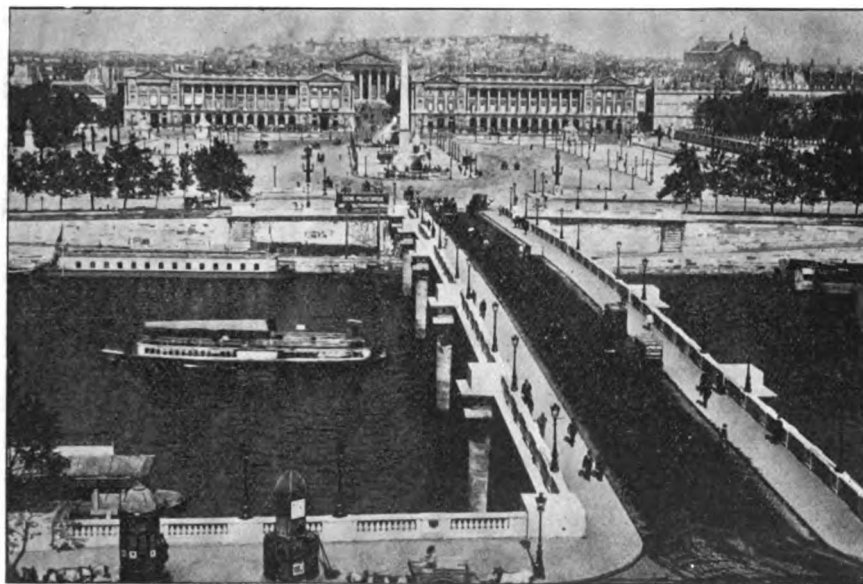


# MOSHER'S MAGAZINE.

VOL. XIV.

AUGUST, 1899.

No. 4.



PANORAMA DE LA PLACE DE LA CONCORDE.—PARIS.

## PARIS AND ITS PEOPLE.

### IV.—THE LILIES OF FRANCE.

BY MARY WINEFRIDE BEAUFORT.

SHAKESPEARE alludes to the lily several times as the cognizance of France. In the *Winter's Tale*, Perdita asks for flowers to make a garland:

“Bold oxslips and  
The Crown Imperial, Lilies of all kinds,  
The Flower de Luce being one.”

In Henry VI the Pucelle says:

“I am prepared here in my keen edged sword, decked with five flower-de-luces, on each side.” The French nation has always been foremost in filial

love and devotion to St. Mary of the Lilies. This was the title of an ancient order whose device was a Lily and an M—crowned, and a fleur-de-lis which hung from a golden chain.

Poetry and art cling lovingly to these pure and stately flowers which are enwreathed around the old family of the Bourbons. This family, which for generations has occupied the thrones of France and Spain, derived its name from the Castle of Bourbon, in the province of Bourbonnais.

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Adhemar, the first member of this family, lived early in the tenth century, and was descended from Charles Martel. The name and possessions of the house passed to the Capets, when Beatrice, the heiress of the Bourbons, married Robert, Count of Clermont, sixth son of Louis IX. An elder and a younger line sprang from this marriage. The elder ended with the Constable de Bourbon, in 1523. The younger line inherited the Constable's possessions, and by marriage obtained the throne of Navarre. On the extinction of the House of Valois, Henry IV became heir to the throne of France. The Ducal dignity was revived by Louis XIV in the House of Conde, the eldest son being the Duc de Bourbon.

The Merovingian and Carolingian dynasties were succeeded by the Capetian dynasty, founded by Hugh Capet, in 987. He was Count of Paris and Orleans, and was made king by the feudal chiefs, when the power of the hereditary aristocracy had reduced the royal authority to a shadow.

In these early times the Capetian Kings were contented on days of great solemnity to wear St. Martin's cloak, which belonged to the Abbey of St. Denis. This was their insignia of office, and from *La Chape* which was wrapped around their royal persons, the Kings retained the name of Capet.

St. Martin was the patron of Gaul, and his azure banner which preceded the Oriflamme, is said to have been part of the cloak which the soldier saint shared with the beggar. In later times the Capetian Kings bore the title of *Chanoines* or Canons of St. Martin.

From the days of Clovis, when the fleur-de-lis was first borne on the royal banner of France, we love to trace the

footprints of that kingdom over a flower strewn path, the fragrance of which is sweeter when the flowers are trampled and crushed.

In the days of glory under the old *regime* our love may grow cold for the royal house of France, but at sunset the "golden lilies" reflect the radiance of the heaven kissed clouds which appear amid the approaching storm. With the Bourbons the sun is setting, all true hearts are bound to them in their sufferings as they tread the way of sorrows to their martyrdom.

The *Sainte Ampoule* will lie in fragments on the pavement of the Abbey of St. Remi, the holy oil will touch the murderers' feet, the vessel which once contained it will be melted down in the mint, before the sunset glow has faded from the memories of France's glory.

Dark was the night when poetry and art, loyalty and religion, died in the sunny land of the lilies.

Lamartine says: "The sacredness of this treasure, the memory of what it was used for, the sort of *cultus* which a long line of kings vowed to it, the divine aureole which encircled it, the pious belief of our fathers, all the ancient and religious prestige which clung around the *Sainte Ampoule* from the consecration of the first Christian King, did not protect it from revolutionary fury. A little later they might have shielded it, and France would still possess what had been so long respected and venerated by her Princes."

To our nineteenth century minds the old traditions of the French monarchy appear strange. Are they stranger than our country's flag which has been defined as "a stick with a rag on it"? Yet a flag is soul-inspiring, deserving of respect in every nation. It is a sa-

cred emblem, sacred as our hearths and homes!

"Breathes there a man with soul so dead,

Who never to himself has said,  
This is my own, my native land!"

Respecting the deep love of France for its traditions we will understand why so many held faithfully to a doctrine of the Royalists—The Divine Right of Kings.

It is Sunday, the eleventh of June, 1775. Over the grey stones of the Cathedral of Rheims the morning sunbeams glance, as if in preparation for a festival of unusual brilliancy.

As the clock strikes six the Archbishop, Cardinals, Ministers and Marshals of France take their places in the choir. At half past six the lay peers arrive wearing violet mantles over which is hung the collar of the Order of the Holy Spirit.

The King has slept that night at the Archbishop's palace, and the ecclesiastical peers seek him there. The ceremony begins by a thrice repeated question, "Where is the King?" to which the Chamberlain replies: "The King sleeps." "We ask for Louis XVI given to us by God to be our King." The door is opened. The King wears a crimson robe, which is open at the places where he is to receive the unction of consecration. Over the robe is thrown a mantle of cloth of silver. They all proceed to the Cathedral and await the arrival of the *Sainte Ampoule*, which ancient chroniclers say is of more importance in the ceremonies of the *Sacre* than all the imposing grandeur of this symbolical ritual.

The Knights of the *Sainte Ampoule* have been created for a day. They seek the sacred balm in the Abbey of

Rheims and are seen slowly approaching with their precious burden for which they have sworn to lay down their lives if needs be. It is borne by the Grand Prior, who gives it to the Archbishop to place upon the altar. The Monarch makes a solemn vow to protect the Church, and the assembly is asked if it accepts Louis XVI as King. Assent is given and the King is presented with the sword of Charlemagne, which he hands back to the Constable of France. Whilst he kneels before the altar on a carpet of violet velvet sprinkled with golden fleurs-de-lis, the soft chanting of the Litany fills the church, and the deepest reverence and stillness prevails during the anointing of the king.

The first unction is given on the crown of the head, then on the breast, between the shoulders, on the right shoulder and on the left and on the joints of each arm.

After he puts on violet vestments he receives the eighth unction on the palm of his right hand, and the ninth on the palm of his left hand. A ring is put on his fourth finger, a symbol of the unity existing between sovereign and people.

On the altar is lying the royal sceptre, which is silver gilt, studded with pearls and nearly six feet high. It is surmounted with a figure of Charlemagne. This is given into the king's right hand, and into his left, "the Hand of Justice," a massive gold staff, encrusted with rubies and pearls and finished with an ivory hand.

There remains Charlemagne's crown with its crimson satin lining, which makes the rubies and sapphires flash in the light of the thousand candles around, and over the jewels is a golden

fleur-de-lis covered with thirty-six pearls. The sacred lily is placed over the king's head by the Archbishop, and Louis murmurs in a low voice, "It wearies me."

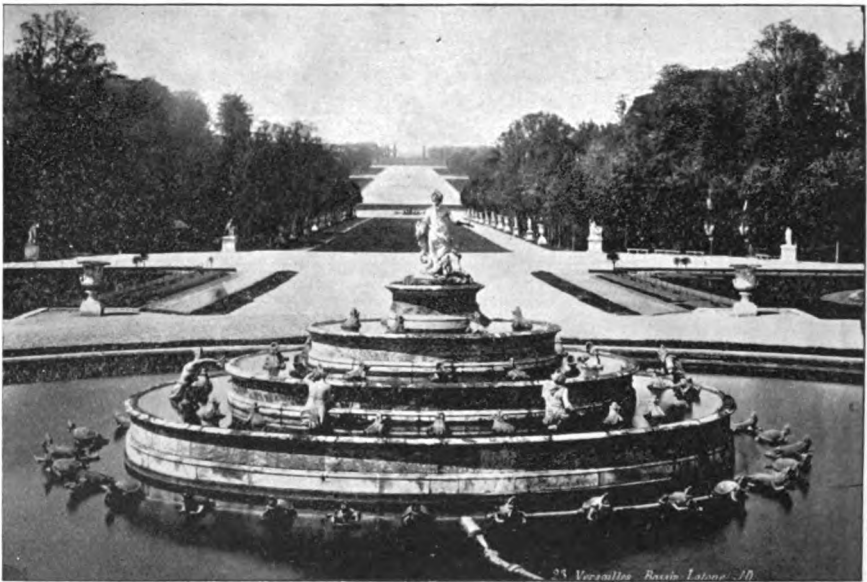
Then the king is led by the prelate to the throne, where he bows before his earthly sovereign, saying, "Vivat Rex in eternum!"

Joyous music peals forth from the grand organ, and the doors are thrown

sweet songs to heaven with the incense which ascended from the altar.

Consecrated to the King of kings, the monarch's royal brow accepted not alone the crown, but the cross, which would raise him in a heavenly kingdom far higher than can a crown in the fair Kingdom of the Lilies. This is what Legitimists mean when they speak of the "Divine Right of Kings."

Even during the Empire in France



VERSAILLES—BASIN OF LATONA.

open to allow the people to enter. "*Vive le Roi*," is shouted by the voice of the nation, for this God-given king is their own by virtue of hereditary descent and the solemn ceremonial of the *Sacre*. He was to be their friend, even though the crown of Charlemagne wearied him, and as a token of the promised liberty he brought to France, thousands of caged birds were set free to fly among the aisles and pillars, and send up their

the words "by the will of the people" were preceded by the old formula, "by the grace of God"; altar and throne had stood together since the rise of the monarchy, altar and throne would fall together in the Revolution of 1789.

Versailles is especially a palace of the Bourbons; Voltaire, in the *Henriade*, says, at "Versailles kings were condemned to magnificence."

The first palace was a hunting lodge

built by Louis XIII. He had once taken shelter here for the night in a windmill, and it was his fancy to build a grim castle with moat and draw-bridge on the spot.

Colbert had made many efforts to complete the Louvre, but Louis XIV. deserted the old fortress in the midst of Paris, for Versailles outside its walls.

Henri Martin says that Paris galled and burdened the sun-king. "He felt his greatness cramped in that queen city which did not owe its origin to him, and enveloped him in its gigantic arms. He hated that power of the people that had humiliated his childhood, and more than once overcome his predecessors. Jealous of Paris, he was jealous even of the shadow of his ancestors and did not wish to be subject to their memories. He preferred Versailles to his other palaces because Fontainebleau, Chambord, St. Germain had been already created, and were edifices on which Francis I. and Henry III. had left ineffaceable marks of their glory. At Versailles all was still to be created except the little modest starting point given by Louis XIII., and Louis the XIV. did not fear the recollections of Louis XIII. At Versailles, as we have said, all was to be created, not only monuments of art, but nature herself. This lonely plain, pleasing enough from the woods and hills that surround it, had no wide views, no water, no inhabitants; it was "a favorite without merit" as the Duc de Crequi, wittily remarked.....

"But the water will be brought from all the region by works that terrify the imagination, the inhabitants will be made.....to spring out of the earth, by building a city for the attendants on the Chateau. Louis will thus

make a city for himself, a form of which he alone is the soul. Versailles and the court will be the body and soul of one and the same being, both created for the same end, the glorification of the God on earth to whom they owe their existence."

In building the Palace, Louis gave only one command to the Architect, Mansart, "Above all, no dome!" We wonder at the king's eccentricity in this respect, for the domes of Paris seem dedicated to the intellects of France. Napoleon sleeps beneath the dome of the Invalides; in the Pantheon lie the remains of some of her great thinkers; in the Palais de l'Institut the living mind of intellectual France is assembled and a seat "beneath the Dome" is an honor granted to few. But Versailles has a grandeur of its own. Taine in his "*Origines de France Contemporaine*" says: "Since the days of the Cæsars, no single human life occupied so much space beneath the sun." He describes the streets and mansions that sprung up and were occupied by the persons in attendance at the Court, by the stables of the different princes, the king's ice-houses; houses for gendarmes, falconers, huntsmen. "These words on paper," says M. Taine, "cannot give the physical impression of the physical immensity.....today only bits remain of that ancient Versailles." But these are treasured bits to the student of history. The remembrance of the lives which have left a fragrance of the past as we tread the halls of Versailles, may sadden and subdue, but they brace us also. Human hearts have beat here, as God grant our hearts may never beat, in the presence of the assassin and of the furious mob. Grand, heroic women have left their sublime story within these

walls, when they quelled the raging populace by their dauntless courage and faced a fearful death as calmly as a knight of old.

And in the private apartments, how fast a woman's tears have flowed in secret, womanlike, but not weak. Sweet was the love of wife and mother, tender the devotion of sister and friend, faithful the loyalty of soldier and servant. These are the whispers of Versailles to the earnest visitor who brings his soul with him into this forsaken palace—to commune with the souls of the departed and shed a tear over the graves of the martyrs.



MARIE ANTOINETTE.

When we enter the Chapel the words of Bossuet haunt us: "Kingdoms die, Sire, and so do kings!" The end of earthly grandeur confronts us when we visit the room in which Louis XIV. died. We fancy we hear his dying murmur, "Nunc et in hora mortis," re-

peated several times and then—"O my God, come to my aid, hasten to help me!"

From the room one of the gentlemen-in-waiting hastens to give the signal to stop the palace clock at the minute of the death of a king of France, and another goes to the balcony above the Cour de Marbre and cries three times "*Le roi est mort*," then breaking his wand of office, he takes a fresh one and cries "*Vive le roi!*"

Wandering through miles of pictures at Versailles we gaze on the scenes of past splendor and learn a lesson in history. We are in the theatre where one of the greatest historical dramas was played. The private apartments of Marie Antoinette are four in number, the salon, the green library, the white library and the anti-chamber which leads to her bed-room. These look on a dark court and it was here she sought a haven from the ceaseless etiquette of a royal life. A shudder almost passed over us, as we were going through the Salle des Glaces, on our way to the Queen's apartments, when the guide showed us a mirror which reflected each person's body without the head, and with a smile and a bow said to one of our party, "*Madame, vous voila decapitee.*" "*Trop d'honneur, Monsieur!*" was the quick reply, for he had addressed an ardent royalist whose warm Irish heart was melting over the memories which had been evoked at Versailles.

On the night of October 6, 1789, the queen went to bed at two o'clock; at four, the guards gave warning that the rabble was near, armed with pikes. The queen fled to the king's room and the royal family would have been massacred on the spot had not some old

grenadiers of the French guards protected the body guards and defended the king's door.

The balcony over the *Cour de Marbre* is where Marie Antoinette faced the mob from Paris. She had been consoling everyone. "I have the courage to know how to die," she said; a ball struck the window near where she stood and M. de Luzerne, ready to die for the daughter of Marie Therese, placed himself between the queen and the window. She thanked him, but said, "Monsieur, this is not your place but mine." She knew they were thirsting for her blood, but the mother's heart felt assured that with her children beside her she might stand, strong in the might of a mother's love. Stepping on the balcony holding the Dauphin by one hand and Madame Royale by the other the queen faced the seething, screaming crowd which had poured from the vilest haunts of Paris to the royal palace of Versailles.

"No children," was the cry which greeted her, so with a backward movement of the arms, the queen pushed her darlings into the room, and crossing her arms on her breast calmly awaited death. The very cowards and murderers below stayed their avenging hands; such an act of heroism, even they must admire, and the air was rent with cries of: "*Vive la reine!*"

The opera house at Versailles was the scene of the banquet given to the king's body guard, by the officers of a regiment which had come from Flanders. The royal family visited their brave defenders and some well known royalist airs were played. Cries of *Vive le roi, vive la reine, vive la famille royale!*" rent the air. The queen took the little Dauphin by the

hand round the hall, the simple touching scene moved the spectators to tears, while the band was playing a strain from Richard Cœur de Lion—

*"O Richard! O mon roi!  
L' univers t'abandonne!"*

These words fell on every heart, like the shadow of the future, when the good king, abandoned by his people, should lay his head on the guillotine in the Place de la Revolution.

Some one says that the gardens of Versailles ought to be classed amongst the wonders of the world. They are master-pieces of Lenotre, laid out geometrically. Long rows of dark yew trees stand like sentinels on each side of the gardens. Chestnuts stand in masses overshadowing the marble statues which line the shady alleys. The central avenue melts into the distant horizon like the far-off past of France. The view from the terrace is one of the sights of Paris; when the fountains are playing, nature and art seem to have been wedded in an everlasting union. The diamond mines of earth have dissolved into crystal showers of gems, which gush up joyous as they tumble and splash into the marble basins beneath. Proud fountains of Versailles, you have out-lived your creator, *le roi soleil*. Kings die, but an eternal *sun-king* smiles on the summer beauty of earth, sending his rays to gladden the fleeting beauties of time. Around the six fountains white marble statues linger to catch the spray, as if they were living things; the ground is carpeted with crimson flowers; all earth seems exultant at the splendor of the scene, and it is a relief to escape to the shady walks in the chestnut forest and take in this brilliant panorama of

sights and memories within its woodland glades.

"Thanks to Lenotre," writes Henri Martin, "Louis from the window of his incomparable Galerie des Glaces, sees nothing but his own creation. The entire horizon is his work, for the garden fills the horizon. It is at once the masterwork of the great artist who covered France with his monuments of verdure.....it is an architecture of vegetation which frames and com-



MADAME ELIZABETH.

pletes the architecture of stone and marble. Whole groves were brought full grown from the depths of the fairest forests of France, and the art of animating marble and the art of moving water, filled them with all the prodigies of which fancy could dream."

It is only a short walk to the *Grand Trianon*, which Louis XIV chose as a resort when wearied with state ceremonial.

The *Petit Trianon* is our goal, interesting because it was a gift of Louis XVI. to his wife, where she spent her happiest hours. The wild English garden with its winding paths and unexpected beauties is a contrast to geometrical Versailles. Marie Antoinette flitting about her little farm, milking the cows and planning the milk-maid's marriage to an old love from the Tyrol, reveal the heart which beat beneath that white percale fichu. Honeysuckle and daisies are fastened on the large straw hat which covered the silken hair, later snow-whitened from anguish.

At Trianon, Louis and his brothers the Comte de Provence and the Comte d' Artois enjoyed the private theatricals got up by the little court. The king's sisters Madame Clothilde and Madame Elizabeth, were worthy daughters of the House of Bourbon. Madame Clothilde married the king of Sardinia and Madame Elizabeth crept into Marie Antoinette's heart. In a letter to the Empress Marie Therese the queen writes: "She is a charming child, with a mind of a high order, a fine character, and so graceful, I fear I shall love her too dearly." Madame Elizabeth had also her Trianon, a place of refuge and peace. At Montreuil she spent her days after having heard Mass in the Palace Chapel. As a child she was imperious and wilful, but her character mellowed as each year went by and the heavenly gifts of love, joy, peace, purity, patience, gentleness, modesty and fidelity seemed to descend on this child of the lilies in a crystal shower which would sparkle when the fountains of Versailles should be stilled. There is probably no character in history so well worth



studying, so little known to the many. Her piety was joyous, her love deep, her influence far-reaching. The golden deeds of this worthy descendant of St. Louis emulated her ladies-in-waiting in a frivolous court, inspired them on the scaffold to die like martyrs. She refused all offers of marriage, preferring to remain at the foot of her brother's throne, rather than ascend any other. The secret of her strength was religion. She has left us a few words which reveal her motive-power,—“We must put our fears and hopes, at the foot of the crucifix, that alone can help us to bear the trials which heaven sends us.”

In the kingdom of the lilies Madame Elizabeth was like that queenly flower surrounded by the fairest blossoms of the garden. She was a sovereign amid her subjects:—

“The lily's height bespoke command,  
A fair imperial flower;  
She seemed designed for Flora's hand,  
The sceptre of her power.”

In the German folk-lore of flowers, the soul is supposed to take the form of a flower, either a lily or a white rose, and according to popular belief one of these flowers appears on the chair of one who is about to die.

How exquisite a picture the artist could paint of this daughter of France, leaving the palaces of her race for the dungeon and the scaffold, surrounded by the flowers of purity and innocence, harbingers of the heavenly crown she was so soon to win.

From the sylvan beauties of Trianon and Versailles, to their prison in the Tuileries, the royal family came on August 10, 1789. From thence they tried to escape on June 20, 1792. Marie Antoinette's foster-brother,

Weber, says about forty thousand ruffians gathered round the Palace, clamoring for the lives of the king and queen.

Louis XVI., calm in the midst of danger, urged the queen to try and save the children, whilst he went to the entrance, followed by his heroic sister: “Let them think I am the queen,” she said, “that *she* may have time to escape.”

A terrible sight met their eyes in what is now the garden of the Tuileries; on a banner which waved on a pike they read the words: “For Antoinette,” inscribed over the representation of a woman hanging on a gibbet. A little further they saw a yet more gruesome banner with this inscription: “For the Priests and the Aristocrats.”

In the Council Chamber the little Dauphin stood behind a table, his head decorated with a *bonnet rouge*, his mother's arms around him.

But for the tenth of August, horrors were reserved, far worse than those of the past. At midnight the *tocsin* was heard at the *Cordeliers*, and armed assassins surrounded the royal victims.

Madame Campan, their faithful friend, relates in her *Memoires* how when Madame Elizabeth lay down on the sofa she took from her fichu a coral pin, and showing it to her lady-in-waiting, told her to read the legend engraved round a slip of lily. “*Oubli des offenses. Pardon des injures.*” “I fear,” said the princess, “this maxim has little influence on our enemies, but it ought not to be the less dear to us.”

In the morning the Tuileries was strewn with corpses. Many ladies of the Court and the old Count d'Affray were taken to the prisons of the Ab-

baye, in the noble Faubourg St. Germain, where the royal families lived in the days of the monarchy.

In vain did the defenceless Bourbons call their subjects to rally round the Fleur-de-lis. The chivalry of

fore his execution, the King said farewell to his family.

Eye witnesses have painted the scenes of a tragedy (such as the world never before witnessed) in their simple manner, worth more than the pol-



LOUIS XVII IN PRISON.

France was powerless to aid the royal house and reply to the challenge of old :

"Now by the lips of those you love,  
fair gentlemen of France,  
Charge for the golden lilies; upon  
them with the lance."

The temple was a moated citadel, belonging to the Knights Templars in the the middle ages, it was destroyed in 1820, and a square with fountains is all that marks the spot.

In August, 1792, Louis XVI. and his family were brought here as prisoners. His faithful valet has given touching details of the last days this devoted family spent together. On the twentieth of January, 1793, the day be-

ished sentences of celebrated writers. Sacred ties are to be wrenched asunder, human hearts to be crushed, before those fearless heads roll in the sawdust beneath the guillotine.

Louis XVI. did not quail before the assassin's knife, but his fortitude was sorely tried when at half past eight the queen entered his apartment, holding her son by the hand. Madame Royale and Madame Elizabeth followed; they all flung themselves into the king's arms. "A melancholy silence reigned for some minutes, only interrupted by sobs." "I assure you," said the king, "I shall see you tomorrow morning at eight o'clock." "Why not at seven?"

said the queen. "Well, yes, at seven," replied the king. "Adieu." He pronounced this *adieu* in such an impressive manner that their sobs redoubled. Madame Royale fainted. Louis tore himself from their arms, saying: "Adieu—Adieu!"

A carriage awaited the king, who, attended by the Abbe Edgeworth, drove through the blood stained streets of Paris, to the Place de la Revolution. They wished to tie his hands, but Louis resisted and said "*C'est trop.*" Then the Abbe spoke a few words of consolation, and told him how acceptable the humiliation would be in the eyes of God. So following his Savior's example, he held out both hands and suffered them to be tied.

"Drums were beating, the king bowed as if desiring to speak. Every instrument ceased. . . . The king said, "I die innocent; I forgive my enemies and pray God to avert His vengeance for my blood and to bless my people."

The Abbe Edgeworth was kneeling by him, and in the excess of feeling had lost all recollection, till he was roused by the words: "the head of a tyrant," and looking up, he saw his sovereign's head streaming over him in the monster's hands."\*

The ceremonies of the *Sacre*, the homage of his people, surrounded Louis XVI. as he ascended the throne of France. Crowned and consecrated



MARIE ANTOINETTE IN THE CONCIERGERIE.

by his sufferings and death, his soul was borne by angelic hands to its eternal home, amidst the sound of the joy bells of heaven.

In their prison the widowed queen is consoled by her sister Elizabeth. On July 3, Louis XVII. is torn from his mother's arms. Simon, a cobbler, a drunkard and a gambler, beat him mercilessly. "Capet," said Simon one day, "if these men of La Vendee deliver thee, what wouldst thou do?" "I would pardon you," said the young king.

Louis XVII. died in prison on June 9, 1795, of the ill treatment he received.

On August 2, 1793, the queen was separated from her daughter and Ma-

\* Journal of Miss Ann Porter, after meeting the Abbe Edgeworth in 1796.



MARIE ANTOINETTE GOING TO HER EXECUTION.

dame Elizabeth and removed to the Conciergerie.

"She heard the decree, without emotion," Madame Royale writes; "While she was packing her clothes the municipals never quitted her. After a few words of counsel and farewell, my mother departed without casting her eyes upon us, for fear, no doubt, lest her firmness should leave her. As she went out she struck her head against the wicket. Someone asked if she was hurt. "Oh, no," she replied, "nothing can hurt me now!"

In the prison of the Conciergerie,

the queen suffered her seventy-five days agony," from the second of August, till the sixteenth of October. The lamp which lighted those dark hours, and enabled her jailors to watch her, is to be seen still, as well as her crucifix.

They placed a beam across the door to compel her to bend that proud head, they thirsted for. Insults were heaped upon the helpless Marie Antoinette. The Concierge had pity on her and gave her a room with windows in it, but after her condemnation she was placed in one of the dungeons, from which she wrote her pathetic farewell to Madame Elizabeth.

The horrors of *La Souricière*, so called, because in it rats used to eat the prisoners alive, can hardly be realized in an age of progress.

Her worn black gown, and the white one she wore going to the scaffold, were both rotted by the dampness of the cell. DeGoucourt adds: "words fail us! Long months, long days, she prayed, read and kept her courage unbroken."

The Lilies of France had been trampled in the dust, but a beautiful bunch of violets gladdened the queen's heart every morning on her table in the Conciergerie. It was placed there by the wife of one of the jailors, who was later denounced and imprisoned; only then did Marie Antoinette find out who had been her benefactor.

At midday on the sixteenth of October she was taken in a cart to the Place de la Revolution.

Her husband had died on the same spot. There were hearts in the crowd beating madly to make a last effort to save her; the powers of an earthly hell seemed let loose, as the hated Austrian was dragged from her prison along the streets. Her defenders were powerless. With hands tied behind her back, she stepped down from the cart, cast a glance at the Tuileries and became paler than before. Then the queen of France mounted the scaffold firm and unshaken to the last. "*Vive la Republique*" cried the people, as her head was held up for them to insult, and the gendarme Mignault dipped his handkerchief in her blood.

On the ninth of the following May, Madame Elizabeth was taken to the Conciergerie. Madame Royale was left alone, and on the stone of the window this desolate girl engraved the words: "O my father, watch over me from above; O my God, pardon those who slew my father." Madame Elizabeth's last words to her niece were: "*Pensez a Dieu, mon enfant.*"

From the Revolutionary Tribunal she was taken in a cart with twenty-three other victims to the Place de la Revolution. The men bowed before her, the women embraced her, a voice in the crowd cried out: "It is in vain that they bow down to her, she is now in the Austrian's place." This was the first news she received of the queen's death. Soon the martyred sisters would meet in heaven.

The presence of the innocent sister of Louis XVI. inspired the condemned to face death gladly. It was but a passage from sorrow to joy. As each

head fell beneath the guillotine the holy maiden's voice chanted the *De Profundis*. The last came and bowed before her, and she said to him: "Courage and faith in the mercy of God." Amid the still warm corpses of her loyal friends, she rose at the executioner's call and laid her head on the block.

That day no cries of "*Vive la Republique*" were heard, silently and sadly the crowd moved on, for the heroism of a Frenchwoman had touched their hearts, one of their own had been sacrificed to the voice of the people. It was a time to pause on their path of extermination. Country, justice, kindred, were no longer sacred words. Blind fury and ambition had driven the great French nation into excesses of barbarism, never reached in the annals of antiquity.

Whatever may have been the sins of the Bourbons, they were expiated by the noblest of their race, who died with this prayer on her lips:.....

"With the Lord there is mercy, and with Him is plenteous redemption, and he shall redeem Israel from all his iniquities."

There is a poetic and legendary idea that from the grave of one unjustly executed white lilies spring. A memory fairer than the lilies is that of the last moments of Elizabeth of France. The azure banner sprinkled with golden fleur-de-lis, shining as stars when there is no moon in heaven, is a symbol of this daughter of the Bourbons, whose golden deeds are chronicled in heaven. Truly she may be described as "Earth's noblest thing, a woman perfected;" who sought not an earthly crown, but a heavenly reward, and who will be remembered forever, as the fairest of the Lilies of France.

[TO BE CONTINUED.]

## SCIENCE.

### BOTANICAL STUDIES.

#### VI.—ECCENTRICITIES OF ROOT LIFE.—(CONTINUED.)

BY JOSEPH C. ELMORE.



LONG MOSSES

"They are to be seen bearding the trees, hanging in tangled webs from oak and pine, festooning the ancient branches of the forest, and joining with the silence and the twilight of the woods in giving that religious solemnity which speaks of God and immortality."

WE have already noticed, in our preceding article, some of the more usual vagaries in the life of that lowliest of all plant organs—the unpoetical, unromantic root. The plants

which now engage our attention are noted for habits even more peculiar. They are the air-plants that never touch the soil, floating plants that move freely upon the surface of the water, and lastly parasites that live, self-invited, upon the good cheer of their hosts. For no community, not even that of the field and forest, is without its gentlemen members who subsist by no labor of their own. These draw upon their neighbor's wealth or revel in the hard-earned gains of his unceasing toil. Here, too, among this thieving fellowship of plants as among their rational confreres, the greater live in dignity and state, while the more humble are branded with contempt and put into the public pillory.

Air-plants or Epiphytes might broadly be divided into two classes according to the effect which they produce upon the scenery of the wild and ancient forests they inhabit. Of these two main divisions, mentioned by scientists and familiar to many of us, the one by its touch, gives somberness and dignity, the other by its joyful,

merry life contributes cheerfulness and beauty. Their presence, wherever it occurs, pervades with a solemn or a happy influence their primal forest shades, "peaceful, unpruned, immeasurably old."

The first is the class *Tillandsia*—the "long mosses," as they are called, of the southern and tropical woodlands. They are to be seen bearding the trees, hanging in tangled webs from oak and pine, festooning the ancient branches of the forest, and joining with the silence and the twilight of the woods in giving that religious solemnity which speaks of God and immortality. They have ever formed a favorite subject of artists and of poets, and are especially dear to our American bards.

"Here are old trees, tall  
oaks and gnarled pines,  
That stream with gray-  
green mosses; here the  
ground  
Was never touched by  
spade, and flowers  
spring up  
Unsown, and die un-  
gathered"

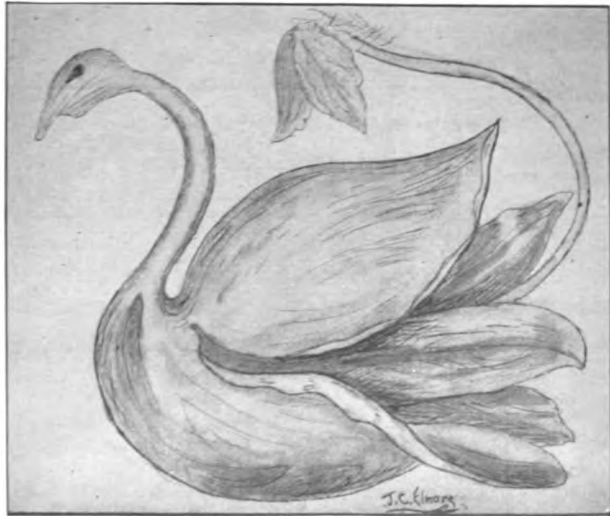
sings Bryant in his noblest strain. Nor has that other poet of home and of familiar scenes passed through his native forest aisles without feeling the inspiring effect of these humble pensioners of beauty. His lines are almost too familiar to be quoted here. They are the first of that grand prelude strain which builds "the bridge o'er dreamland for his theme."

"This is the forest primeval. The murmuring pines and the hemlocks,  
Bearded with moss, and in garments

green, indistinct in the twilight,  
Stand like Druids of eld, with voices  
sad and prophetic,  
Stand like harpers hoar, with beards  
that rest on their bosoms."

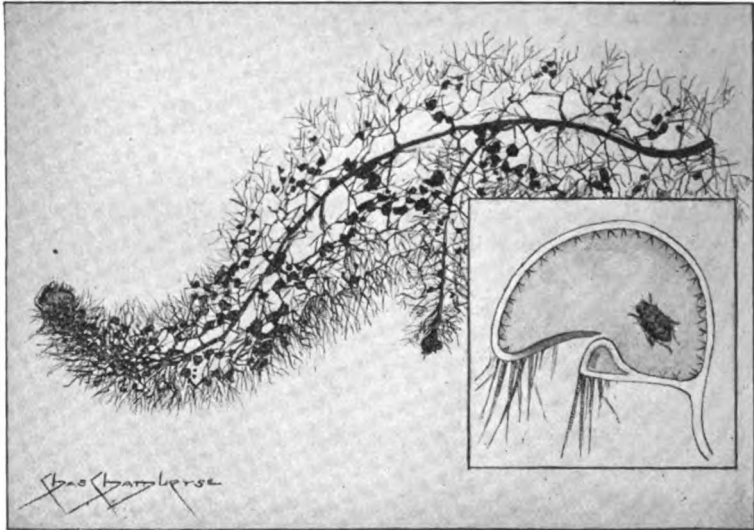
Often combined with these plants wherewith God's hand adorns His solemn forest temples are the orchids, our second class. They are givers of joy, bringers of gay and merry fancies, sportive, cheerful, pleasant-hearted.

Orchids are mostly Epiphytes, and



THE SWAN-FLOWER, AN ORCHID.

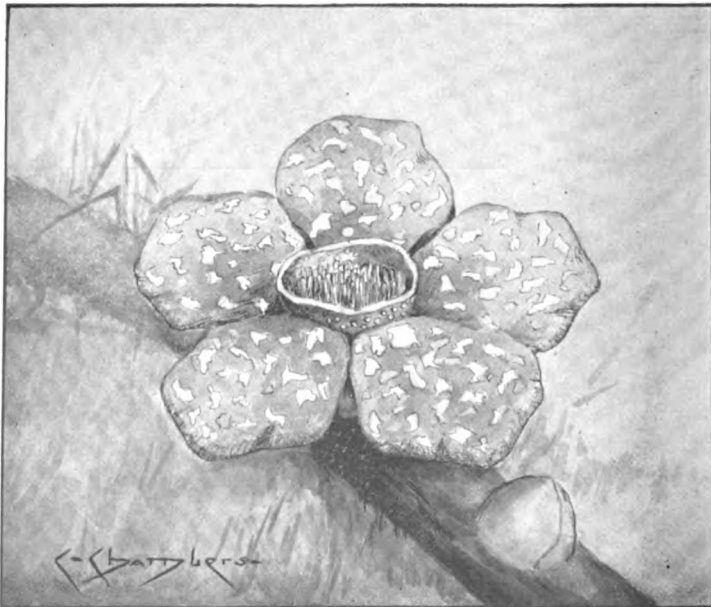
like the long mosses, grow on the bark of trees, hanging their jaunty flowers in the tropical forests and wreathing the ancient trees with beauty. Their roots serve them to cling or wind wherever there is need. Often only a few of these are fastened to the bark while all the rest hang freely in the air which feeds them with its rains and dews, supplies them nourishment from its vapors and gives to their flowers all the colors and delicate flushes of the clouds which it hangs over them. The



UTRICULARIA (BLADDERWORT) AND SECTION OF A BLADDER OR TRAP WITH INSECT IMPRISONED IN IT.

forms, too, of these are various and suggestive of resemblances as are the clouds. Here they are light and flitting and gayly mottled, in perfect mimicry

of brilliant insects or of butterflies that come to visit them; there they are white or sportively colored, shaped in all the symmetry and beauty of the



THE RAFFLESIA, THE LARGEST FLOWER KNOWN TO BOTANISTS.



birds they represent. No wonder that our flower has become the gardener's favorite.

The plants hitherto brought to the reader's notice amply exemplify the various functions and habits of aerial roots; but floating plants have privileges and peculiarities altogether new. Two equally familiar instances are the *Salvinias* and *Bladderworts*. A study of these will suffice for an understanding of the more prominent features of this order.

The *Salvinia* is not rooted to any soil nor anchored to any object. From its aerial leaves, floating freely upon the waters, a few root-like fibres are pendant. These, although seemingly roots, are merely leaves under another semblance, oddly modified and undertaking the functions of roots. Leaflets shooting from the surface of leaves may be seen under many forms and are only another instance of the marvelous adaptability of the same organ to many needs. By the same means to accomplish variously the grandest and most manifold designs is the genius of the master mind; and who so gloriously displays it as the first designer, the maker of the grasses and the trees, He, who divided into two great oceans the waters of the earth: one to roll its waves upon the shore, the other to curl its clouds in billows o'er the sky or hang them there in finest fleeces over our heads.

And again that same design under still another form is seen in our second class, the common *Utricularia* or *Bladderworts*. Many of our readers have, doubtlessly, often observed them floating in dark green streamers on our lakes. A heavy, black-green bud is at either end or terminates the double

branching of the stem. From the axis a flower scape shoots up five or six inches over the water, with delicate yellow flowers hanging on their common staff. As we row across the shallow lakes that gem so many of our summer resorts, we may see, here and there, these dark-green streamers lifting up their yellow flowers to the light. Often the pale blue is flecked with isolated blossoms everywhere, which nature scatters freely yet seldom with a lavish hand that we may love her gifts the more.

These plants, as may be noticed from our illustration, are without roots, partly drawing their nourishment from the water, partly subsisting on the little game which they entrap. For, irregularly along the full length of the plant, are small bladders, each of which serves as a snare in catching the small insects that float about it.

These traps are curiously yet simply constructed. A small diaphragm opens inward and gives free ingress to all comers; but once the poor deluded victim has entered in and this strange door has closed upon it, it tries in vain to find its exit or force a passage out. "All hope abandon ye who enter here," is the grizzly legend that might well be written on this fatal portal. So, despite its delicate display of flowers, lifted up in charming innocence above the water, our new-found friend becomes the actor in dark tragedies that continue forever beneath the smiling surface.

And now, lastly, we have to do with a most disreputable class, one that, as we have said, lives principally, if not altogether, by stealing. Even some of the orchids are implicated here; and many other plants, that, like the *Phar-*

isees, had for a time preserved their reputation among men, have now been detected filching in the dark. And these impudent thieves are likewise particular about the quality of the sap they steal. They inquire into the reputation of their unwilling host and take up lodging only with those for whom they have a special predilection.

The sap of plants is drawn up, in its first crude state, from the roots through the stem and passes thence into the alembic of the leaves, until it finally is rendered perfect for its work. According to the quality of the sap stolen by the roots or haustoria do we rate the degeneracy of the parasite. Some absorb only the crude sap of their host-plants and are known as green parasites. These are not utterly depraved, but still have some vestige of honesty, and wish to satisfy their conscience by a compromise. But white or colored parasites are beyond all these stages and go about their deed without shame or scruple. They take no sap that has not been completely prepared and elaborated.

Here, in proportion as the parasite is more and more inactive, the organs are more and more destroyed until many disappear entirely. Thus the leaves lose their verdure, grow pale or flush to various hues. At last, when this vice of sloth has reached its culmination, every distinction of leaf, shoot, root and flower disappears and we have monstrosities—even plants destitute entirely of stem, root or leaf.

It is to the want of chlorophyl (the green coloring matter within the leaf) that this degeneracy is due—or vice-versa. As plants expand the broad surface of their leaves, rich with chlo-

rophyl, to the light and air, the branches and stems must in turn develop tissue to convey nourishment into these leaves and back again. In proportion, too, as water is evaporated from the leaf must the root absorb new supplies of water and mineral substance. Wherefore, the more perfect the leaves and rich in chlorophyl, the more perfect likewise must be the root and stem and every organ. And, in the same manner, as the surface of leaves and their chlorophyl decreases, there is less and less need of all the organs until the result is a plant in which only the flower remains.

An instance of this utter degradation is Arnold's *Rafflesia*, the largest flower known to botanists. It was first discovered by Dr. Arnold in an expedition made in company with Raffles, the famous orientalist, best known for his researches into the institutions and history of Malay and Hindu races and at that time governor of Sumatra. The flower has neither leaf, nor branch, nor stem, nor root. It forms within a grape-vine growing in the damp and sultry jungles of the Malay archipelago. First a strange bud is seen to break through the bark of the vine, swell into the form of a huge hemisphere, and develop by degrees into a gigantic orange-colored flower with fantastic dots and blurs upon its monstrous petals. A fetid odor as of tainted meat is emitted from the blossom and attracts swarms of flies and other insects. These, deceived by the smell, settle upon the petals and scurry around the flower. Thus, by their instrumentality, the pollen is transferred to the stigma of the labyrinthian ovaries and the flower is fertilized and propagated.

The first of these flowers found by Dr. Arnold measured three feet across its disk and was fifteen pounds in weight. Each petal is considered to have been a foot long and one inch thick in places. The cup, seen in the centre of the flower, measured three feet around the circumference of its rim and held two gallons of water. The blossom was of a flesh-color, freckled with pink and yellow within, while beneath it was scaled and of blue and brownish tint. "Ambun - Ambun," the Malays called it, i. e., "Wonder-wonder." There are four species of *Rafflesia*, all natives of the same climate.

Thus we have traced roots through many of their eccentricities, until we have come to plants subsisting entirely without their agency, merely employing organs by which to draw the perfectly elaborated sap. But there are countless other modifications of root-life; while the underground wanderings of these mole-like travelers are by no means less strange and interesting. Roots, as we have said, are a common prosaic thing and we can not easily find interest or delight in them; yet the beauty and fragrance of the flower are hardly more wonderful than the organs and functions of these uncomely wanderers.

"BEHIND YON CLOUD."

BY P. J. CARROLL, C. S. C.

BEHIND yon cloud, that hangs out o'er the sea,  
 Full many a golden star lies hid tonight;  
 While I, who keepeth watch, do miss the sight  
 With all its loveliness and mystery.  
 And thou, dark cloud, what glory is in thee,  
 To lift the soul to regions of delight  
 Where she may dream, and some great thought indite  
 For worlds to echo in the years to be?

Then spake a voice that moment to my heart:  
 "Beauty and Truth are found in cloud and star,  
 In flower, in leaf—in whatso God hath made.  
 Go learn in each the magic of His art:  
 'Tis deep, mysterious, like Himself afar  
 From human copyings, that show and fade."

## EDUCATION.

### A LECTURE ON THE IDENTIFICATION OF THE ARTISAN AND ARTIST.\*

BY CARDINAL WISEMAN.

#### *Part I.*

[In the spring of 1852 an association was formed by the Catholics of Manchester and Salford, in England, to raise funds for the education of the poor. The committee, in aid of this purpose, invited Cardinal Wiseman to deliver an address upon some literary subject of general popular interest. The invitation was accepted, and the following admirable address, for a copy of which we are indebted to a friend, was delivered in the Corn Exchange, Manchester. We have thought that a more general diffusion of it would be acceptable to those who are interested in the establishment of schools of art in this country, and accordingly have given it a place in this report.—J. H.]

LADIES AND GENTLEMEN: I ought certainly to commence my address to you by thanking you for the extremely kind manner in which you have been pleased to receive me; but I feel that I must not waste your time in mere expressions of a personal character, feeling rather that I shall have to tax your time and your attention to a considerable extent. I will, therefore, enter at once upon the proposed subject of my address, which has already been communicated to you by my old and excellent friend, the Bishop of Salford.

And I am sure I need not say, for he already has well expressed it to you, that it is a topic which at the moment has engaged its full share of public attention, as drawing to itself the interest of all the educated classes, and it is in fact a topic connected with important questions, the solution of which may have to exert an important influence not only on our social but likewise on our moral progress.

The topic on which I have to address you then, is the CONNECTION OR RELATION BETWEEN THE ARTS OF PRODUCTION AND THE ARTS OF DESIGN.

By the arts of production, I mean naturally those arts by which what is a raw material assumes a form, a shape, a new existence, adapted for some necessity or some use in the many wants of life. Such is pottery; such is carving in its various branches, whether applied to wood or to stone; such is the working of the metals, whether of gold or silver or brass or iron; such is the production of textile matters, of objects of whatever sort and for whatever purpose; such is construction in its different branches, commencing with the smallest piece of furniture, and ascending to a great and

\*NOTE.—A rare and important document, much in demand. Published by the Smithsonian Institution, Washington, D. C.—Editor.

majestic edifice. By the arts of design, I understand those which represent nature to us in any form, or which bring before us beauty, whether in form or in color.

Now, these arts ought, as every one agrees, to be in close harmony one with the other; but that harmony which I wish to establish between them must be an honorable union, an equal compact, a noble league. There is not to be one the servant, and the other the master; each must be aware of the advantages which it can receive as well as those which it can confer. Thus the arts, for instance, of design, will have to give elegance of form, grace of outline, beauty of ornament, to that which is produced by the other class of arts; and they in their turn have to transmit and multiply and perpetuate the creations of the arts of design. Now, it is agreed on all hands that as yet this complete harmony does not exist; that we have far from arrived at that mutual application of the one class to the other which gives us a satisfactory result. It is unnecessary, I believe, to bring evidence of this. As we proceed, I trust that opportunities will present themselves of bringing before you authorities for that assertion. But I may say, at the very outset, that the report which is published by the department of practical art is almost based upon the acknowledgment that as yet we have not attained that application of the arts of design to the arts of production which we desire, and which is most desirable to the arts of production to obtain. It acknowledges the existence of a necessity for much more instruction than has yet been given. It allows that for several years—thirteen years, at least—of the

existence of schools of design they have not been found fully to attain their purpose, and a new organization and a new system has now begun to be adopted. No one can appreciate, I trust, more than I am inclined to do myself, the advantages which must result from the multiplication of these schools of design as applied to manufactures, and other great improvements which they have already begun to confer, and will continue, no doubt, still more to bestow upon the industrial classes. I believe it most important to propagate to the utmost the love of science, the love of art. *I believe it most useful to accustom every child to its first rudiments, its elementary states.* I think, if we can make drawing a part of universal education, a great deal will be gained. But this, certainly, cannot be enough. I am willing to grant that we shall have a great improvement upon what we have produced in the form of art. I believe that we shall see better designers; men with better imaginations; men who understand the harmony and combination of colors better, and who can give to the artisans patterns which will greatly improve every department of our industry. But, I ask, is that sufficient? Will this bring art up to what we desire? This is the great question. This is the subject of which I am going to treat. It appears to me that there is a very simple mode of looking at it; and it is the one, consequently, which I shall adopt. It is a question partly of experience. It is a lesson much of which history can teach us; and I desire to bring before you such facts as seem to me to bear upon the question, and to enable us to come to a practical and satisfactory conclusion. I will en-

deavor to state the question under a very simple, but, perhaps it may appear, not a very practical form.

There is now a great desire to form, not only in the capital, but also in all great cities where industry prevails, museums, which should contain all the most perfect specimens of art antiquity in every age has left us of beauty in design and elegance in form. We wish that our artisans should have frequently before them what may be considered not merely actual models to copy, but likewise such objects as may gradually impress their minds with feelings of taste. Now, I should like to have the construction, the forming, of such a museum. And, in describing it, I will confine myself entirely to one small department—that of classical art, classical antiquity—because I know, that, for a museum intended to be practical to the eyes of artisans, there is a far wider range of collection to be taken than that to which I will confine myself. Well, now I imagine to myself a hall at least as large as this, and of a more elegant and perfect architecture. I will suppose it to be formed itself upon classical models; and around it shall be ranged, not merely plaster casts, but real marble statutes and busts collected from antiquity. I would range them round the throne so that each could be enjoyed at leisure by the student. There should be room for the draughtsman to take a copy from any side. In the center I would spread out a beautiful mosaic, such as we find in the museums, for instance, of Rome, a pavement in rich colors, representing some beautiful scene, which should be most carefully railed off, that it might not be worn or soiled by the profane tread of

modern men. There should be cabinets in which there should be—but inclosed carefully with glass, so that there would be no danger of accidents—the finest specimens of the old Etruscan vases, of every size, of every shape, plain and colored, enriched with those beautiful drawings upon them which give them such rich characters, and at the same time such price; and on one side I would have collected for you some specimens of the choicest products of the excavations of Herculaneum. There should be bronze vessels of the most elegant form and the most exquisite carving, and there should be all sorts even of household utensils, such as are found there, of most beautiful shape and exquisite finish. On the walls I would have some of those paintings which have yet remained almost unharmed after being buried for many hundred of years, and which retain their freshness, and would glow upon your walls, and clothe them with beauty and at the same time with instruction. And then I would have a most choice cabinet, containing medals in gold and silver and bronze, of as great an extent as possible, but chiefly selected for the beauty of their workmanship; and engraved gems likewise, every one of which should, if possible, be a treasure. Now, if such a museum could be collected, you would say, I am sure, that so far as classical antiquity goes—classical art—you have everything that you could desire, and you have as noble, as splendid, as beautiful a collection of artistic objects as it is within the reach of modern wealth and influence to collect. In fact, you would say, if you could not make artists now by the study of these objects, it was a hopeless matter, because here was

everything that antiquity has given us of the most beautiful.

Now, I am afraid that, while you have been following me in this formation of an ideal museum, you have thought it required a great stretch of imagination to suppose it possible that such a collection could be made in any city of England. I will ask you, then, now to spread your wings a little more, and fly with me into even a more imaginary idea than this. Let us suppose that by some chance all these objects which we have collected were at some given period, in the first century of Christianity, collected together in an ancient Roman house; and let us suppose that the owner of the house suddenly appeared among us, and had a right to claim back all these beautiful works of art which we so highly prize, which we have taken so much trouble, and laid out so much money, to collect. Now, what does he do with them when he has got them back? What will he do with these statues which we have been copying and drawing and admiring so much? Pliny finds great fault, is very indignant with the people of his age, because he says they have begun to form galleries, *pinacothecas*; that such a thing was unknown before; that no real Roman should value a statue merely as a work of art, but that it was only as the statue of his ancestors that he ought to value them. And thus that Roman looks at them as nothing else. He takes them back; he puts the best of them, not in the center of a room where it may be admired; but to him it is a piece of household furniture, and he puts it with all its fellows into the niches from which they have been taken, and where they are, perhaps, in a very bad light. It is exceedingly prob-

able that if the statues were not of his ancestors, he would, instead of allowing them to remain in the beautiful hall prepared for them, send them into his garden, into his villa, to stand out in the open air, and receive all the rain of heaven upon them. The mosaic which we have valued so much, and which is so wonderful a piece of work, he will put most probably into the parlor of his house to be trodden under foot by every slave that comes in and goes out. And now he looks about him at that wonderful collection of beautiful Etruscan vases which we have got together, and he recognizes them at once. "Take that to the kitchen; that is to hold oil:" "Take that to the scullery; that is for water:" "Take these plates and drinking cups to the pantry; I shall want them for dinner." And those smaller, those beautiful vessels, which yet retain as they do the very scent of the rich odors which were kept in them, "Take them to the dressing-rooms; those are what we want on our toilet, This is a washing-basin which I have been accustomed to use. What have they been making of all these things, to put them under glass, and treat them as wonderful works of art." And, of those beautiful bronze vessels, some belong again to the kitchen, others belong to our furnished apartments; but every one of them is a mere household piece of furniture. And then he looks into the beautiful cabinet; and he sends those exquisite gems into his rooms, to be worn by his family, as ordinary rings. And your gold medals and silver medals and bronze medals he quietly puts into his purse; for, to him, they are common money. Now, then, here we have made a collection of magnificent productions of art; and, in

reality, these were all the fruits of the arts of production.

Now, what are we to say to this? We are to say that *there was a period in Rome, and there were similar periods in other countries at different times*, when there was no distinction between the arts of production and the art of design; but those very things, which to us now are objects of admiration as artistic work, were then merely things made and fashioned as we see them for the ordinary uses to which we adapt other things of perhaps similar substances, but of a very different form. For, in fact, if you had these vessels, you would not know what to do with them. We could not cook a dinner in them. We certainly could not adapt them to our common wants. But to the Romans they were the very objects which were used for those purposes; and although now, in reading the old writers, and trying to make out the dreadfully hard names by which all these different pieces of pottery are called, yet, learned and classical as all that may be, when we come to translate these high-sounding Greek names into English, we get very modest results—pipkins and basins and ewers and flagons, and such homely names as these. Now, where is the art there? Is it that these were designed, do you think, by some man of great reputation; and then that they were all carefully copied, exactly imitated, from his design? Oh, certainly nothing of the sort. The art that is in these beautiful things is a part of themselves; is bestowed upon them in their fabrication. You may take the Etruscan vase, and you may scratch away from it, if you please, every line which had been traced by the pencil of the embellisher

upon it; and, after that, the seal of beautiful design, grace, and the elegance of true art are so stamped upon it, that, if you wish to remove them, you must smash the vase. It is inherent in it; it was created with it.

Then what I fancy is desired is, that we should bring art back to that same state in which the arts of design are so interwoven with the arts of production that the one cannot be separated from the other, but everything which is made is by a certain necessity made beautiful. And this can only be when we are able to fill the minds of our artisans with true principles, until really these have pervaded their souls, and until the true feeling of art is at their *fingers'-ends*. You will see, I think, from the example which I have given you, what is the principle at which I am aiming; which I wish to establish. It is this: That at any period in which there has been a really close union between the arts of production and the arts of design, *this has resulted from the union in one person of the artist and the artisan*.

Such now is the principle that I am going to develop; and in doing so I will distinguish between arts of production belonging to two distinct classes. There are those in which necessarily there is manipulation—the use of the hand, or of such implements as the hand directly employs; and there are those in which mechanical ingenuity is employed in the art of production. It is clear that these two must be treated distinctly; and I will begin with the first, which affords the greatest number of illustrations and examples, in proof of that principle which I have laid down.

I will begin first, then, with illustra-



tions from metal work. Now the period in which there was the greatest perfection in this sort of work, as is universally acknowledged, is from about the fourteenth century—1300, I think to 1600, or at least after 1500. It is singular that, in that period, five at least, very probably more—but we have it recorded of five of the most distinguished sculptors whose works are now the most highly prized, that they were ordinary working goldsmiths and silversmiths. This is given us in their respective biographies: Benvenuto Cellini, Luca della Robbia, Lorenzo Ghiberti, Brunelleschi, and Baccio Bandinelli, all of whom were goldsmiths and workers at first, developed most extraordinary talent as sculptors. How was this done? Can we conceive a person who is merely a workman, working upon such plate as is put before him, becoming a man of high first-class character in art? There have been examples, but they are rare. But here we have five men, in a limited period, becoming most eminent. Now, what was the reason of that? It was because the jeweler, the silversmith, who worked with his hands, was educated, not only as an artist, but an artist of the highest class; and Vasari observes, in the life of Bandinelli, that in those times no man was reputed a good goldsmith who was not a good draughtsman, and who could not work as well in relief. We have a principle then established, that the person who did the material work in the finer works was an artist, who could not only draw, but model, and did the same with the metal itself; for that is the nature of that class of work of which I have spoken.

Now, take the life of Cellini. Here

was a man who originally was put to a totally different employment. His father had no higher ambition concerning him than that he should become a great player upon the flute; and he teased him during all the last years of his life because he had no taste for this, and would run after goldsmiths and others, and learn the different branches of their profession. He led the most wonderful life. He was to day at Rome; next day at Florence; then he was at Naples; then at Venice; then in France; then back again: that he could have done any work, in fact, seems incredible to any one who reads his life. And he did not travel by train or any public conveyance which could take on his luggage. He traveled on horseback each time, from Rome all the way to Paris. He had no luggage; he was a poor man, and whenever he came and started his shop, he began by making his own tools; and he worked with his scholars, who were generally young men that became themselves eminent in the profession, in a little open shop, looking to the street; there he himself hammered and carved and cast and shaped, and did whatever else was necessary for the work. He was an actual working goldsmith; and the beauty of his works consists in this, that they have the impress of genius so marked upon them, that they never could have been designed by one person and executed by another. There is as much art in the finish by his own hand, in every enamel, in the setting of every stone, as there is in the entire design; nor does he ever dream of talking of himself in any other way; and yet how he went on from step to step, until at length he produced the most magnificent works,

on the largest scale, in marble and in bronze! He describes how he constructed his own Perseus. He went to buy his own wood, and saw it brought; and when he was casting that most exquisite statue of Perseus, which is still one of the wonders of art, he had every sort of misfortune. His furnace blew up, the roof was blown off, and the rain came in torrents upon the fire just the moment that the metal was going to be poured in. By his ingenuity, his extraordinary contrivances, he baffled, it might appear, the whole chain of accidents, and brought out, almost without a flaw, that most perfect piece of workmanship. You may imagine to what a state he was reduced, when, the very moment that the metal was ready for pouring out, the explosion took place. He had no other resource but to run to his kitchen, as he says, and to take every piece of copper, to the amount of two hundred porringers and different sorts of kettles, and throw them into the fire; and from these that splendid statue came forth. There was genius.

As a curious instance of the most extraordinary ingenuity, he tells us that on one occasion a surgeon came into his shop to perform an operation on the hand of one of his pupils. Upon looking at his instruments, he found them, as they were in those days, so exceedingly rude and clumsy, that he said, "If you will only wait half an hour, I will make you a better instrument;" and he went into his workshop, and took a piece of steel, and brought out a most beautifully finished knife, with which the operation was successfully performed. Now this man, at the time you see him thus working in his shop as a common workman, was mod-

eling in the most exquisite manner in wax; spending his evenings in the private apartments of the Grand Duke, modeling in his presence, and assisting him with a hundred little trifles which are now considered treasures of art. And so wherever he was, and under all circumstances, he acted as an artist, but at the same time as a truly laboring artisan. It was the same with others in the same profession. He was not the only man, by any means, whose genius was so universal; because we find him telling us repeatedly that the moment he heard of some goldsmith (and in those days a goldsmith was really an artist, as I have already said) who excelled in any particular branch of art, he determined to excel him. Thus it was that he grew to rival the medals of one, the enamels of another, the peculiar manner of putting foil to precious stones of another; and, in fact, there was not a branch of art which he did not consider it his duty to excel in. With this spirit, is it wonderful that men of really great taste should have been produced? men who, you observe, looked upon every branch of productive art as really a branch of the higher art of design; and thus in their own persons combined that art with the power of the tool; were artists as well as artisans.

There is another celebrated jeweler of that time, whom he mentions frequently, of the name of Antonio Foppo, a Milanese, who is better known in the history of art by a name which he received in derision in Spain, the name of Capodursa, which means a bear's face, and which he is known by, commonly, in works of art. Cellini describes to us the processes by which he produces his works; and they are so

careful, and require such accurate knowledge of art, that his knowledge must have been very superior indeed in the arts of design. As an instance of what was the latitude and the extent of art, and how really a jeweler or goldsmith in those days was not above work which in our days no one would dare offer to a person of such a profession, we have a case recorded in the history of one of the painters, Pierino del Vaga, by Vasari, speaking of a very particular friend of Pierino's, a goldsmith. When the Grand Duke of Tuscany was building his palace, he gave to this man a commission to make the metal blinds for the ground floor of that palace; (and it is considered a great pity that a work of so homely a nature should have perished, because there can be no doubt whatever that it was a work of exquisite beauty.) So that, even upon what would be considered the lowest stage of common production, the artist did not feel it was beneath him to design; not to give a design to others, but to execute it himself. We have in the collections, particularly of Italy, in the palaces, evident proofs of the great extent to which this combination of various arts must have been carried, in works exceedingly complicated, extremely beautiful, and at the same time necessarily requiring a great deal of ability to execute. Those are the rich cabinets in which may be found, mixed together, work in marble, and in ivory, in wood, in metals, in enamel, and in painting, all combined together by one idea, and all executed by one hand, but of the authors of which it seems impossible to find any good trace. They probably were produced by those men called goldsmiths, and who, as I said before,

could work as well upon any of those substances, and thus bring them harmoniously to form one beautiful whole.

Now, proceeding from what is most precious in art to what is more homely, let us return for a moment to a subject on which I have already touched. I have spoken of the beauty of the productions of antiquity in metal, which were found in the excavation particularly of those two buried museums, as we may call them, of antiquity, Pompeii and Herculaneum. The collection of these is chiefly in Naples. Except where presents have been made to other countries, they have been jealously kept together. Now these different objects have not been dug out of temples or out of palaces, but they have been taken out of every sort of house—houses evidently belonging to the citizens—and I think you may see that there is not one in the collection which does not immediately arrest the eye both by the beauty of form and by its exquisite fancy. Many of them have been engraved in the publication called the "*Museo Borbonico*," the Bourbon Museum, the Museum of Naples; and I think very justly the remark is made by the editor in the fifth volume, that the whole modern civilized world, however vast it may be, and however it may labor in so many arts and so many trades, does not and cannot exhibit even a small proportion of that elegance and ornament, varied in a thousand ways, and in innumerable, most fantastic modes, which are to be admired in the remains of furniture found in Pompeii and Herculaneum—two cities which occupied so insignificant a place in the ancient world. That is quite true. Now, what are we to infer from this? There can be no doubt,

as I have said, on examining these beautiful objects, that they have been for common use. There are scales, steel-yards, which can only have been made to weigh provisions; the chains are most delicately worked; the weight is frequently a head with a helmet, most beautifully chiseled; and so genuine and true are these, so really intended for every-day use, that one of them has stamped upon it yet, the authentication made at the capitol of the weights being just. This was a steelyard which was in the kitchen, and it was for the ordinary purposes of the house. There are other large vessels which must have served for culinary purposes, and of which the handles and the rings and the different parts are finished far beyond what the finest bronzes that are now made in Paris can equal. What are we to conclude? You do not suppose these were the designs of the Flaxmans and the Baileys of that day. Who ever heard of a great artist in Pompeii and Herculaneum? And how can you imagine that every house furnished itself with what were considered exquisite and extraordinary specimens of art for the use of their every-day life? And then, where are their common utensils, if these are not they? If these lamps were not what they burnt, if these candelabra were not the shafts upon which they were hung, if these vessels were not those in which they prepared their viands, where are those? Were they carried away in the flight? But the most precious would surely be carried away, and the commoner be left behind. Nothing of the sort. One may see here everything is to be found; and everything is beautiful in shape, and generally in finish. What are we to conclude? Why, noth-

ing less than that the braziers who made these things were able to make them. They came from the hands of the brass-founder; they have been chiseled in the workshop; they have been finished, not to be put up in cabinets, but in order to be knocked about by servants. Then here we have a state of art in which the producer, the man who makes, who manipulates, who handles the object of manufacture which he produces, was able to do what now defies almost our most superior workmen.

Now let us go to another part of the world, and come to a later period. Nuremberg, during the time which I have specified—between 1300 and the middle of 1500—was a center of art, and especially in all metal work. There is an observation of Hoffman, a German writer, that Nuremberg was a city in which the artist and the craftsman walked most harmoniously hand in hand; but I think he does not go far enough; he ought to have said that it was a city in which *the artisan and the artist were the most perfectly combined*. At a very early period, that is, as early as 1355, there was produced a piece of work such as is at this day the admiration of all artists. And what was it? It was a mere well, a fountain in the public square; “the beautiful fountain,” “the beautiful well,” as it is to this day most justly called. Now, this was made entirely by the designer, by the artist himself, Hofer, who united in himself these two qualities; and it is acknowledged that in the treatment of the metal work, and the beauty of the religious images which surround this fountain, but few steps have been made in art since that time. And he, as I observed, was a mere

workman ; he did his own work. At a later period—at what is considered the third period of art, in Nuremberg—there is another remarkable piece of metal work ; and I am glad to find that in the last report just published by the department of practical art, Mr. Smirke has introduced a letter in which he begs that this piece of workmanship, which he calls one of the most celebrated productions in metal, may be copied by casts, and brought to England as a specimen of art. Now that beautiful production was of as early a period as 1506 ; it was made between 1506 and 1519, and it is the shrine of St. Sebald, in his church at Nuremberg ; an exquisite piece of work—so beautiful, so elegant, as that no iconoclast had dared to touch it (though I must say that Nuremberg had been preserved from the reproach of that error)—but there it is, in its freshness and its beauty as it came from the artist's hand ; in the center, a shrine of silver, in which is the body of the saint, and around it what may be called a cage or grating of the most perfect metal work, and with statues of most exquisite workmanship. Now I do wish this to be brought to England—a copy, that is, of it—not merely because it will show what was done in ages that we consider hardly emerging from barbarism ; not only what beautiful inspirations religion could give the artist ; but because it will show to those who are trying to raise the character of any art *the true principle upon which alone it can ever be raised to what it was then*. They will see the artist portrayed upon it—Peter Vischer ; they will see him with his apron on ; they will see him with his chisel and his mallet in his hand ; they will see that he

aspires to nothing more than to be a handicraftsman, a workman in metal, who yet could conceive, and then design, this most magnificent production of man's hand.

Another example, something of the same sort, we shall find in a neighboring country. There is at Antwerp, likewise, a beautiful well near the cathedral ; and if you ask who it was that produced this, you will hear that it was one who sometimes had been known as a painter, and at others, under the more familiar appellation of the "Blacksmith of Antwerp," as a blacksmith ; and there is a piece of iron-work which I fear that not our most perfect works could turn out—certainly not, nothing that could be compared with it. And Quintin Matsys was a poor school-boy, who, finding the heavy blacksmith's work too much for him, took to drawing and coloring little images of saints to be given out in processions, and thus rose to be a painter and an artist, finding his first profession too heavy for his strength. But this ironwork is a work of art ; it is not a work merely cast in the lump, and then put together ; but it is a work that required genius, that required great artistic skill ; it shows that the artist even worked in iron ; that a man who belonged to the very lowest branch of what may be considered the arts—laboring in metal—was able, notwithstanding, to imagine and to carry out the most beautiful conceptions.

Now, coming to modern times, do we find any thing of this sort ? I content myself with referring to that last report which I have just mentioned—of the department of practical art. In that report there are incorporated letters from some of our best silver and goldsmiths upon the character of the

artistic proficiency of the workmen. I will only read one, for all in reality repeat the same sentiment. "At present we seldom find an English workman who understands drawing. Not one of our English workmen has a knowledge of drawing;" and it is said that, without exception, these men will not even go to the school. Attempts have been made to bring them to the school of practical art, that they may learn something of the principles by which the works in their branch of productive art should be conducted. They cannot be induced to go and obtain that information, though it is nearly, or entirely, gratuitously given. So little taste, so little feeling of art is there in our workmen now. Can we expect they will produce works that will rival those of ancient times? For there is this broad, immense difference: in one, the artist was the workman; now, the workman has only a degree of intelligence above the machinery which he uses. He can apply those means which are put into his hand; but can have no artistic feeling to give the last touch, or even to bring things to ordinary perfection. On the other hand, we must be struck with the difference, that in France there is much more taste, much more knowledge, much more intelligence, in the actual artificer; the exhibition showed, that, though we had magnificent things in silver-work, and gorgeous objects in metallic productions, beautiful and splendid, yet, when you came to look at them with the artist's eye, you could not help observing the immense difference between our English productions and those of France; though, be it spoken to the glory of our English goldsmiths, they have both the taste and the generosity and munificence to

bring over and to employ the very first foreign artists; and it was thus we did produce some objects that stood in competition, not with those of the workman's rivals, but with those of his own countrymen.

In Vecht there is an example of what the artists in old times were. He began as a cotton-spinner; he became a manufacturer of toys; then a button-maker; and then he began to work with the chisel. His genius developed itself. He began to retouch and repair ancient armor, and then was tempted, seeing that these were things sought after, (it appears with the most honest intention,) to imitate them; and he found that they were bought and put in royal and imperial cabinets as real work of what is called cinquecento. And then he imitated the shields, working exactly upon Cellini's principle, that everything, however small, is worked out separately, and then fastened together; that nothing is cast, but that everything, to the smallest tip of the least finger, is hollow; and he worked on, and produced it by his artistic and careful manipulation. He began to work this way, and he found his silver-work also became considered as ancient, and was adopted into collections of valuable antiquities. He then learned the power of his own genius, and he soon rose; and, when the late revolution in France took place, he had commissions for works to the amount of £60,000. And this was all *his own* work, the production of *his own* hands. However, his losses were in common with many others who had engaged in higher branches of art, and he has been since in this country; but certainly those specimens of his work which we had in the exhibition were not only

most beautiful, but most exquisite; and many persons who took the pains to examine in details some of the works in silver, which were presented by one French house in particular—the Freres Maurice—must have been struck by the high artistic merit of them all. And they all are worked entirely bit by bit by the artist; and it was impossible they could be executed but by an artist who could model as well as draw, and who knew how to treat his metal perfectly, so as to give all the softness, beauty and delicacy of the original model.

Now let us proceed to what may be considered a higher branch of art, and that is sculpture. We shall find exactly the same principle throughout; all the greatest artists of the most flourishing period were *men who did their own work*. You are probably aware—many, I have no doubt, are—at the present day, when a sculptor has to produce a statue he first of all makes his model in clay; probably a drawing first, then a small model, then a model exactly as he intends the statue to be, full-sized and completely finished; from this the cast is taken in plaster; the block of marble of proper size is put beside it, and a frame over it from which there hang threads with weights; these form the points from which the workman measures, from corresponding lines, first to the models, and then from these which are over the cast to the cast itself; and by means of the merest mechanical process he gradually cuts away the marble to the shape of his cast, and often brings it so near to the finished work that the artist himself barely spends a few weeks upon it. This was so much the case with a very eminent sculptor that it is well known

he hardly ever had occasion to touch it.

Now that was not the way the ancients worked: they knew perfectly well that there was more feeling in the few touches which the master-hand gives, even from the very beginning of the work, than there can be in the low plodding process of mechanical labor; and we find that those who were really exquisite sculptors in ancient times *were also their own workmen*. Vasari tells us of Orcagna, that he made at Florence seven figures, *all with his own hand*, in marble, which yet exist. Now, Orcagna was certainly a remarkable person. He was a sculptor, painter and an artist: and so justly *vain*, if one may so speak, of this varied character of his art, that upon his monuments or sculptures, he calls himself a painter; upon his paintings, he always calls himself a sculptor. His paintings are to be found in the cemetery at Pisa. The most beautiful and splendid of his works is the matchless altar in the church at San Michael, in Florence, of which, I am glad to say, there will be an exact copy in the future Crystal Palace. This artist, now, whose work is certainly most beautiful, most finished, as far as we can gather from his life, *actually did the work with his own hands, and carved the whole of the marble himself*.

I shall have occasion to speak of another celebrated artist under another head; and therefore I now will mention one who became very celebrated, and from whose life it is evident that he did the whole of the carving with his own hands, and that is Brunelleschi. He lived at the period when art was becoming truly most beautiful—the period which just preceded the appearance, perhaps, of a still greater ar-

tist, but who, in some respects, departed from the purest principles of art. He was the contemporary of Donatello, and they were both very great friends, and worked even in the same church. An anecdote related by Vasari, in the life of Donatello, will show us how truly Brunelleschi was not merely a sculptor, but a carver who performed the work with his own hand. He tells us that Donatello had received a commission to carve a crucifix, (which yet exists in the church of Santa Croce, under a beautiful painting by Taddeo Gaddi,) and that he produced what was considered a very fine work; but he was anxious that his friend Brunelleschi should see and approve of it. He invited him therefore, one day, to inspect it; which shows that the work had been covered up and concealed during the execution. Brunelleschi looked at it, and said nothing. His friend Donatello felt hurt, and said, "I have brought you here to give me your opinion; tell me candidly what do you think of it?" "Well, then," Brunelleschi said, "I will tell you, at once, that it is a figure, not of Christ, but of a peasant or a rustic." Donatello was indignant. It was perhaps the most beautiful specimen of the subject in carving that had been produced; and he used an expression which became a proverb; and I cannot help remarking how many expressions of artists have turned into proverbs. The expression in Italian means this: "Take a piece of wood, and make another." Brunelleschi did not reply. He went home. He did take a piece of wood. He said nothing to Donatello, and he carved his crucifix. When it was quite finished, he met Donatello, and said, "Will you come and sup with

me this evening?" (Now I narrate this anecdote partly because it shows us what the great artists were—that they were not great gentlemen living in any particular style.) "I will do so with pleasure," said Donatello. "Then come along;" and Brunelleschi, as they went on, stopped at the market, bought eggs and cheese for their supper, put them in an apron, and said to Donatello, "Now, you carry these to my house while I buy something else, and I'll follow you." Donatello entered the room, saw the crucifix, let fall his apron, and smashed the eggs. Brunelleschi soon followed, and found Donatello with his hands stretched out, and his mouth open, looking at this wonderful work. "Come," said he to Donatello, "where's our supper?" "I have had my supper," said he; "you get what you can out of what is left." And then, like a true, noble-hearted, generous artist, he took his friend by the hand, and said, "You are made to represent Christ; I, only to represent peasants." Now, this shows, as I said before, that this poor artist carried on his own work with his own hands, shut up in his own house; in fact, that, as Vasari tells us, he never allowed any one to see it until it was quite completed.

There can be no doubt that, among all the names celebrated in art, there is not one that can be put in comparison with that of Michael Angelo; a man who, not merely from his follower, disciple, and intimate, Vasari, but even from jealous and envious and ill-tempered Benvenuto Cellini, receives constantly the epithet of "the divine." No man certainly ever had such a wonderful soul for art, in every department: the cupola of St. Peter's, as an architect; his Moses and his Christ, as a



sculptor; and his Last Judgment, on the ceiling of the Sistine Chapel, as a painter, are three monuments which would have made the eternal fame, not of three, but of a hundred, artists in each department. Great, noble, generous, and though perhaps somewhat in his temper not amiable, yet sternly honest in all his dealings, he seems to have been the great center around which the art of his period revolved. There was no one so great, so sublime in any particular branch of it, that did not look up to Michael Angelo, and consider him his superior. It is acknowledged that Raffæle went into the Sistine Chapel, and saw Angelo's wonderful works, and changed entirely his style upon beholding them; and it is particularly acknowledged by the writers of that time, that in every other department—civil engineering, etc.—he was considered equally supreme. Now, you would suppose that this man, upon whom commissions poured in every day for great works, would have employed a number of artisans to assist him; that he would have had carefully prepared models, which he would have intrusted to skillful artificers, so as to lighten his labor. But no such thing. There is every evidence we can desire, that, from the beginning to the end, Michael Angelo performed the whole of his own work; that he began with the piece of marble as it came from the quarry; that, if not always, pretty generally, he did not even condescend to make a design beyond a small wax model, but immediately set to work with chisel and mallet on the figure which he had in his imagination, and which he knew was as truly lurking in the inanimate block. Vasari shows us, in fact, from his unfinished pieces, in

what way he must have mapped out the marble and done the work himself; and that is why we have so many vast pieces by him unfinished: either the stroke did not come out as he desired, or it went too far into the marble, and spoilt his labor. But so it is, that by far the greater part of those gigantic pieces which he finished, if not all, were the productions of his own hand, as well as of his intellect.

When about seventy-five years of age, Vasari tells us, he used to be just as indefatigable with his chisel and hammer as when he was a stout, young man. He had near his bed-room, if not in it, (for he lived in a most primitive and simple manner,) an immense block of marble, and, when he had nothing else to do, he used to be hammering at that; and when asked why he so continuously worked at this branch of his various arts, he used to reply that he did it for amusement, to pass his time, and that it was good for his health to take exercise with the mallet. He undertook at that age, out of an enormous block of marble, to bring out four figures, larger than life, representing the descent from the cross; and he had nearly worked out the figure of our Lord, when happening to meet with a vein that was hard and troublesome, he one day broke it into half a dozen pieces. It was seen in this state by a friend, and his servant begged it for him. It was put together, and it is now to be seen at Florence. But Vasari says that it was necessary, in order to give him occupation, to get another large block of marble and put it near his bed, that so he might continue at his work; and he began another group of the same sort. This was at the age of seventy-five. And Vasari gives us an interest-

ing account of how he worked : he says he was remarkably sober, and while performing his greatest works, such as the paintings, he rarely took more than a crust of bread and a glass of wine for his dinner. This sobriety, he says, made him very vigilant, and not require much sleep ; and very often in the night he used to rise, when he could not sleep, and work away with his chisel, having made for himself a sort of helmet, or cap, out of pasteboard, and upon the middle of this, in the top, he had his candle, so that the shadow of his body never could be thrown upon the work.

Apropos of this, Vasari tells us an anecdote which is interesting as showing the character of Michael Angelo and of his time. Vasari observes that he never used wax candles for this purpose, but a particular sort of candles made of goat's tallow, which, he says, are particularly excellent. Wishing to make him a present, he (Vasari) sent to Michael Angelo his servant one day with four bags of these particular candles, containing forty pounds of them. The servant brought them ; and Michael Angelo, who never accepted a present, told him to take them back again, he would not receive them. The servant said, "They have nearly broken my arm in bringing them, and I shall not carry them back." "Then do what you like with them," said Michael Angelo. "Then," replied the servant, "I observed, as I came to your house, that just before your door there was a nice bed of just-hardened mud : I'll go and stick all the candles in this, and light them all, and leave them there." Michael Angelo said, "No, I can't allow you to make such a confusion as there would be about my door ; so you may leave them." This shows the

homely and friendly way in which the artists lived among themselves.

We have a very interesting account of the manner in which he used to work at his marble, from a contemporary French writer, who says : "I can say that I have seen Michael Angelo, when he was about sixty years of age, and not then very robust, make the fragments of marble fly about at such a rate, that he cut off more in a quarter of an hour than three strong young men could have done in an hour—a thing almost incredible to any one who has not seen it ; and he used to work with such fury, with such an impetus, that it was feared he would dash the whole marble to pieces, making at each stroke chips, of three or four finger's thick, fly off into the air ;" and that with a material in which, if he had gone only a hair's-breadth too far, he would totally have destroyed the work, which could not be restored like plaster or clay.

Going now to another part of the world for the same art, we return to Nuremberg, and find a most magnificent piece of sculpture in stone, unrivaled in the delicacy and exquisite beauty of the work ; that is the tabernacle in the church of St. Lawrence. It rises from the ground and goes up, not merely to the top of a very high church, running along like a plant, with one of the pillars against which it is built ; but, as if the church was not high enough for it, creeping far beyond, and making the most graceful termination, which has nothing similar in works of this sort. So beautiful and delicate is the whole work, representing all the mysteries of our Lord's life and passion, that, for a long time, people used to assert that it was not stone, but mod-

eled in some composition. But it has been proved beyond doubt that it is stone. Now, the man who made this was a mason—a *common working stone mason*—Adam Kraft, who built part of the tower of the church, and whose name is upon it as the mason who built it; and he, until 1490, when he was fifty-three years of age, had never attempted to work as a sculptor; and yet, before he died, he had not only executed many beautiful works, and among them a carved staircase in

the tower, but this exquisite work, which is without a parallel. He has represented the whole of it as supported by three kneeling figures, himself and his two apprentices, who executed alone the whole work.

We see, therefore, that whenever there has really been a grand or noble work executed by sculptors, *they have been artificers as well as designers; they have done the work with their own hands, as well as imagined it in their own fancies.*

[TO BE CONTINUED.]

## EARLY EDUCATIONAL LIFE IN MIDDLE GEORGIA.\*

BY RICHARD MALCOLM JOHNSTON, LL. D.

### Part IX.

#### III.—A MANUAL-LABOR SCHOOL.

Noteworthy seems the fact that of those eminent New Englanders who led the earliest movements toward higher education in middle Georgia, nearly all were Middlebury College men. Some of them have been mentioned previously by this writer. There remains yet another who, although graduated from Union, spent the first three years of his college course there. This was Rev. Adiel Sherwood, born at Fort Edward, N. Y., of a family several of whom were distinguished for services rendered in colonial and Revolutionary times. In 1818 he removed to the State of Georgia, where, with the exception of a few years while holding a professorship in Columbian College, Washington, and the presidency of Shurtleff College, he remained until after the Confederate war. In 1865 he removed to the State of Missouri, dying in St. Louis in the year 1879. He became a learned, eminent divine among the Baptists, and was much admired and honored by people of all religious denominations. As soon as he had become settled within the State he began to devise schemes for the better education

of the Baptists, particularly their clergy. He was the moving spirit in the formation in 1820 of the General Association, which afterwards became that powerful organization, the Georgia Baptist Convention. It now seems singular that such a movement was not received with promptest cordiality. This was on account of the prejudice among many of that simple country folk against high education of the clergy. The argument was that the Apostles, who were the greatest preachers the Church ever produced, had little, almost no education, but became what they were by sole dependence upon the sustaining grace of their Divine Master.\* What

\*Although an uncommonly grave person he put down in his diary some rather ludicrous instances of the dense ignorance of a few of the clergy in districts where education was next to none. One of them announced from the pulpit that our Lord had been beheaded by the Pope of Rome, and another, mistaking the word *meat*, asked him what his opinion was about the sort of *meat* for repentance spoken of by St. Paul.

In the history of the Baptist denomination compiled for the Christian Index, Atlanta, 1881, occurs the following:

"The necessity of education among many of the early Baptist ministers of Georgia was most apparent, and this partly explains the persistency of our fathers in their determination to establish a seat of learning. \* \* \* One of their strange arguments was, 'If learning is to help the preacher, why not pray to learning instead of to the Lord.' Some of them claimed to be inspired to preach, averring that as

sufficed then ought to suffice now. Indeed, it had seemed to be so, for in the denomination were a few preachers with very high oratorical powers who had had no schooling beyond two or three years' attendance at old-field schools and had educated themselves at home. Therefore men of education were forced to move slowly and cautiously in the formation of larger bodies wherein it was foreseen that they must necessarily act the leading parts. The resolution of Dr. Sherwood was offered through another. In a letter written in 1870 in answer to one lately received from a relative in which was the question why he had so acted, he answered, "In the resolution for forming the Georgia Baptist Convention I do not remember any desire or end than the advancement of the cause of truth and the salvation of sinners. The resolution was handed to C. J. Jenkins,\* as he was popular and I was regarded an *educated man*, which you know was considered an impediment in the opinion of some in those early times."

The original plan of Dr. Sherwood was to found a school for the education of young men for the ministry, and have manual labor connected with it. Brought up on a farm in New York State and working upon it in the vacations from college, he had become thoroughly acquainted with farm operations and was eagerly anxious for manual labor, at least in agriculture, to be mingled with gen-

eral and professional education among candidates for the Gospel ministry. In his diary for the year 1829, published in the *Memoir* by his daughter,\* is the following: "In that year (1829) I presented to the executive committee of the convention a plan for a manual-labor school for young ministers, but nearly to a man were they opposed to it. Perhaps Judge Stocks† was my only fellow helper." Not discouraged by this first failure, after waiting two years he brought forth his scheme again. Quoting from his diary again we have the following: "In 1831, at the regular session of the State convention, held at Buckhead, Burke County, I brought up my motion, deferred on the advice of the executive committee for 1829, for a manual-labor school for young ministers. Brethren Mercer, Armstrong, and Sanders, some of the most influential in the State convention, opposed the measure, but Thomas Stocks, John Davis, and Absalom Janes,‡ and others, supported me in the matter, and we carried it through." The resolution was in the following words: "*Resolved*, That as soon as the funds will justify it, this convention will establish in some central part of the State a classical and theological school which shall unite agricultural labor with study, and be opened only for those preparing for the ministry." In the following year this last clause was altered and made to read, "admitting others besides students in divinity." The lack of promptness in carrying out the resolution led Dr. Sherwood to begin an institution of his own, as will be seen from this extract: "A school was to have been opened in January of the following year (1832), but in the fall no farm had been purchased, and I discovered that the committee were afraid of putting the plan into practice. I therefore purchased 160 acres of land, 1½ miles

they rose in the pulpit they had given their text no consideration until that moment when they opened the Bible, and that they intended to preach just as the Lord handed out the message to them. \* \* \* Humphrey Posey, being invited to preach for Joel Colley, who was for twenty years moderator of the Yellow River Association, took for his text St. Paul's assertion 'I am not ashamed of the Gospel of Christ,' and observed 'If Paul, a learned man, was not ashamed of the Gospel, I ought not to be.' In closing the services, Joel Colley corrected a supposed error of Mr. Posey, asserting that his Bible was not like Mr. Posey's Bible, for his Bible, instead of being 'brought up at the feet of Gamaliel,' read 'brought up at the foot of Gamel Hill,' a hill so poor it would not sprout a pea, and thereby Paul was a poor man, unable to get an education and had to learn tent making to gain a living. \* \* \* Another preacher, preaching from the parable of the pounds in Luke xix, claimed that an 'austere man,' in verse 21 proved John to be an 'oyster man,' who employed his time fishing for oysters. As Dr. Sherwood says, 'If such ignorance was ever called to preach, it brings to mind the impotency of a good Methodist brother in Milledgeville by the name of Pierson, who avowed that the Lord called to him almost every night, 'Pierson, Pierson, go preach my Gospel.' But his brethren refused to license him because of his destitution of qualifications. He importuned, and they at last informed him that he mistook the name, and it was *Pierce* whom he heard the Lord call, alluding to Dr. Lovick Pierce.'" (Pp. 139-140.)

\* Father of the late governor, Charles J. Jenkins.

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\* *Memoir* of Adiel Sherwood, D. D., written by his daughter, assisted by Rev. S. Boykin, Philadelphia, Girard and Fares, 1884.

† Thomas Stocks, a wealthy planter of Greene County, for many years judge of the county court and president of the State senate, was perhaps the most distinguished among the Baptist laity of those times.

‡ Another wealthy layman in the same county of Greene.

northwest of Eatonton, from Thomas Cooper,\* for \$600, and advertised for 8 or 10 pupils, on the manual-labor plan. This experiment succeeded so well that the committee of the convention began to look out for a locality, and the result was the purchase of a farm from Mr. James Redd in Green County. The committee requested me to relinquish my school in the latter part of 1832, stating that they were about to establish one of the same kind, to which I readily assented, as my undertaking had cost me some \$500 out of pocket."

This experience seemed sufficient to keep him from the desire to have further personal communion with the enterprise, for in an autobiographical sketch he wrote thus:

"In 1833 the manual-labor school of the Georgia Baptist Convention was begun on the spot now known as Penfield, a few miles from Greensboro, and which with the exception of one single log cabin was then in the woods. Mr. B. M. Sanders was chosen principal. Although requested by Jesse Mercer, James Armstrong, and Judge Stocks, I declined being a candidate for the office."

It is not easy to understand why an institution begun as this was did not come to a quicker end. To this double log cabin resorted 39 students at the opening of 1833. In the History of the Baptist Denomination is an extended account of the several matters leading to the establishment of Mercer Institute, so named from Jesse Mercer, the most eminent among the clergy in the State. The executive committee, who acted as an agent of the convention in affairs relating to the management, were expressly enjoined against making any debts. "No debts shall be contracted by the committee or trustees on the credit of the institution without funds on hand to pay, otherwise in every case it shall be on their own individual responsibility."

The following are some of the initial regulations:

"The scholastic year shall be divided into two terms, first, of six months, from the second Monday in January to the second Monday in July, and the second, of five

\*A leading lawyer of the county of Putnam, father of Hon. Mark A. Cooper, long a member of Congress, and uncle of Hon. Eugenius A. Nesbit, for some years one of the justices of the State supreme court.

months, from the third Monday in July to the third Monday in December. The rates of tuition shall be \$1.50 per month for all students in English grammar, geography, history, and common arithmetic; \$2.50 per month for all in the learned languages, criticism, philosophy, mathematics, and other higher English branches of science. All over 16 years of age shall have board, room rent, and firewood for \$4 a month, exclusive of their labor, and those under 16 shall pay \$6 per month and have the value of their labor deducted as may be estimated by the steward and trustees; washing shall be furnished for \$8.00 a year—all of which shall be required each term in advance. Each student shall furnish his own bedding and candles."

Despite the indisputable fact that this movement was begun with ideas not only humane but beneficent, one cannot but be reminded here of the advertisement of Mr. Waxford Squeers of his famous school at Dotheboys Hall, which goes thus: "Education: At Mr. Waxford Squeers' Academy, Dotheboys Hall, at the delightful village of Dotheboys, near Greta Bridge, in Yorkshire, youth are boarded, clothed, booked, furnished with pocket money, provided with all necessities, instructed in all languages, living and dead, mathematics, orthography, geometry, astronomy, trigonometry, the use of the globes, algebra, single stick (if required), writing, arithmetic, fortification, and every other branch of classical literature. Terms, 20 guineas per annum. No extras, no vacations; a diet unparalleled.

"N. B.—An able assistant wanted. Annual salary, 5 pounds. A master of arts would be preferred."

Of each one of the pupils to be sent there one, without great stretch of imagination, might recall Dickens' "Supposititious little boy who had been left with a widowed mother who didn't know what to do with him; the poor lady had thought, as a means of thawing the tardy compassion of his relatives in his behalf, of sending him to a Yorkshire school."

Rev. Billington M. Sanders undertook the management of this institution. In his farewell address, delivered at his retirement in December, 1839, are the following words:

"The arrangements consisted of two

double cabins with a garret to each for dwelling, for dining, and for study for both teachers and students. With these limited accommodations and with one assistant I opened the institution in January, 1833, with 39 students, having 36 of them to board in my own family. Among these were 7 young men preparing for the ministry."

Yet, surprising as it seems now, the language immediately following indicates a success which was most encouraging to the hopes of its friends in the denomination.

"I shall ever remember with lively emotions of pleasure the patience and cheerfulness with which the students of this year sustained the privations and trials to which they were subjected by their cramped circumstances. They may be truly said to have borne hardships like good soldiers. While living as in a camp in their midst and burdened with the charge and responsibility of the literary, theological, laboring, and boarding departments, I found no little support in all my cares and labors from witnessing that while they lived upon the cheapest fare, had no place for study but the common school-room, no place to retire for rest but a garret without fire in the coldest weather, and labored diligently three hours a day, no complaint was heard, but that the most entire cheerfulness ran through all their words and actions.

"In a word, those favorable indications of the success of the enterprise soon began to inspire its friends with confidence and to animate their efforts for the extension of its advantages. An amount was soon raised to erect another large school building with eight comfortable rooms for dormitories and a brick basement for chapel and school-rooms.

"The second year operations were commenced with increased accommodations, with an additional teacher, and 80 students, 70 of whom boarded in common."

Such extraordinary success in circumstances extremely limited and otherwise unpromising was due, perhaps, mainly to the character of the man chosen as leader. Billington Sanders, as was seen hereinbefore, was opposed to the scheme of Dr. Sherwood to connect manual labor with education. It was with reluctance, therefore, that he consented to become the principal, with the un-

derstanding that he was to be relieved whenever a suitable person could be gotten to succeed him. It had appeared that the Baptists in general desired such an institution, and he bravely made the sacrifices inseparable from the chief responsibility of its conduct. Besides being one of the most popular clergymen in the denomination, he was possessed of considerable property, upon which he lived with the liberality common to well-to-do planters. He had the entire confidence of everybody in his capacity, integrity, energy, will, resolution and courage. His face was much like that of Gen. Andrew Jackson, and he was his equal in intrepid pursuit of aims and performance of action believed to be just and proper. Fathers who were in the habit of receiving unquestioning obedience from their children at home knew that they would be required to render it as entirely to this their chosen representative. Boys well understood that they must endure, perform, and obey, and that if they came back home without leave they would be at once returned, and, after punishment for such audacity, be put to work again. The simple, plain, hard fare on which they lived was believed to be of the sort best suited to teach habits of economy such as few, perhaps none, had learned at home, where their mothers, nobody objecting, were used to set before them three excellent square meals every day. Thoreau, a leader in the noted Brook Farm, demonstrated that a man could live on \$14 a year, and we have seen how far 20 guineas went at Dotheboys Hall. The experiment here was to put the education of youth on as economical a scale as possible and combine it with labor, for the purpose, among others, of hindering book learning from puffing up to the degree of bringing on repugnance to work.

Fortunately this man had a wife who was perhaps as competent and loyal a helpmeet as ever stood by husband and children in exigent conditions, known by thousands of Baptists even down to this day as "Old Mistress." The assiduous motherly care and tenderness with which she watched and tended the youth under her keeping had the blessing of Heaven and the ever-enduring, affectionate gratitude of its recipients. Her husband whipped with the unction that was universal among his predecessors and con-

temporaries high and low in the profession. It was said of him that sometimes he wept sorely at the necessity of inflicting punishment, for he was a man abounding in charity as in unselfish devotion to all conceived duties. Yet this weakness, as proved by oft-repeated experience, meant everything, but sparing to the culprit. Instead, it seemed to exasperate its condignness. This writer has often heard an old boy shout and make his hearers shout with laughter while telling of scenes in which this peculiarity was exhibited. "Truth is," one of those used to say, "when a boy was called up to be whipped, he hoped that Old Master (as we called him) would not get to crying with his admonitions (sometimes as affectionate as possible in the beginning), knowing that if he did it would be so much the worse for his back. He'd begin very mildly, almost beseechingly, pointing out our errors and counseling for all sakes to quit them; but when he got warmed up his under lip began to drop and the tears to pour down his cheeks. Then he'd suddenly rise from his chair and cry out, 'And the fact is, in the way you are going on you are to ruin yourself and bring down the gray hairs of your parents to the gra-v-v-e!' Then he'd light on the offender just as a man, holding by his hind leg, beats with a stick a sheep-killing hound. That was a time for a fellow to run away if there was anywhere except home to go. But afterwards the mistress came along with words and tendering of blessed soothing. Many and many a prank of mischief was forefended by her admonitions, and many another's punishment healed by her precious balm."

As for insubordination, there was next to none, since for that sufficient audacity was impossible in the face of the discipline without and within. But tricks, practical jokes, and the like were as natural and as inevitable as physical growth in such uncommonly healthy daily exercises, amid living that, although of the plainest, was abundant and entirely sustaining. These were the more numerous and the bolder because of that wretched system of espionage then obtaining in almost all schools, especially boarding. Occasionally one of those young men who were preparing for the ministry, called "beneficiaries," conceived it his duty to be

informant as well as divinity student, and such action as that is always attended with increase instead of diminution of wrongdoing. Orchards, chicken roosts, and fruit patches never dwelt in entire security, the less because the zest of enjoyment of their yield was enhanced by the risk in obtaining. Many a boy who never thought of such pranks when at home too easily fell into them when he found that a sycophant was sneaking after his footsteps.

Perhaps it was hoped that the plan would pay expenses. If so, its friends were disappointed, yet above this was the notion that at least it would serve to promote health, economy, industry, and sense of the dignity of labor. In the matter of the first, it was eminently successful. On a farm of near 400 acres, with gentle undulations of hill and lowland in an extremely healthy region, at daily exercise which was not, and could not have been pushed beyond moderation, and which did not rise even to that degree, this work was much like that undergone in daily sports and athletics in boarding schools generally. As for the acquisition of skill, at least any considerable degree of it, few, if any, had indulged expectation. Truth is, such a thing was little among the parents of those boys. Of scientific agriculture there was next to none. The pioneers of that happy region, as was noted in a former paper in this series, cut and slashed that fecund soil which in spite of such recklessness gave forth in abundance its first fruits. If profound interest could have been felt by these lads in such work, it would have effected little good, perhaps some harm by leading them when come to adult age to continue the havoc then in general practice by which not very many planters, although with abundant support for all, man and beast, made little above the natural accretions from increase in the number of their negroes. The thought that agriculture was a thing to be taught was in very few, if any men's minds. Mr. Sanders was an excellent preacher and a good manager of money-accounts, but as a planter he had much to learn himself. He preached, taught arithmetic, algebra, geography, grammar, theology, some Latin, a little Greek, and supervised the work of forty hands save one on the plantation. These students and these hands he lodged and fed

just as himself and his family were lodged and fed, and the little sickness that occurred, he and his wife doctored and tended, as if the patients had been their own dear children. Strictly adhering to the maxims of St. Paul adopted at the beginning to "owe no man anything," he did all that was possible to the energy and the high mindedness which he had perhaps more than any other man in the denomination, at least more than any other who was or could have been made available for the multifold responsibilities of the position. The school grew satisfactorily, new subscriptions of funds came in, other and really excellent buildings were erected, additional professors were called, and a steward with a salary was engaged to superintend the farm, and assume charge of the boarding department.

This writer lately received a letter in answer to one of inquiry from a friend who had been a student at this school, and was graduated in the university, which it became afterwards. He is a gentleman of excellent attainments and for more than fifty years an eminent minister of the gospel. Some extracts are here given.

"The labor system was started to give exercise and health to the boys. It was in the place of the baseball and other athletic exercises connected with most colleges now. \* \* \* I don't know exactly, but I do not think it ever did pay expenses. These were light, for we ate corn bread and slept on our own beds, \* \* \* there was great rejoicing even in anticipation over Thursday night, which was biscuit night.\* We worked two hours each day except Saturday—two long hours. The pay was a mere pittance, about bought the goose quills we used. The work was on the farm. There was a sort of mechanical department. You remember ———, preacher, 30 years

\*The old boys used to tell things about these biscuits which might not be wholly uninteresting to some of the numerous students of financial topics nowadays. The wide-hearted Old Mistress, if she were not allowed to give to her charge this delightful Southern plate but once a week, was resolute in her determination that they should have a plenty, and she generously turned her eyes far, far away when the large surplussage above what they could consume went into their pockets. Now, in the absence of pocket money, these became an accredited medium of exchange in what merchandising was carried on among themselves. Tops, sets of marbles, buckskin-covered balls, half spent pocket knives, slices of watermelon that cost nothing to the seller, and other such luxuries were bought and sold by lads of 12 and 14 in this quasi fiat money, whose commercial value varied according to its nearness to foregone or coming Thursday nights.

old, parrot-toed, a carpenter; he bossed it. For a long time I worked at the whip saw. \* \* \* We fared hard. 'Old Mistress' herself drank the stuff that old Pete made, called coffee, and lived as hard as the rest of us. She practiced self denial, and perhaps did as much as anyone to build up Mercer. \* \* \* All the leading denominations in Georgia you remember, tried the system. The Baptists, believing in perseverance, were the last to quit."

Although some of this gentleman's recollections were not "very pleasant," yet the system, to his view, served reasonably its purposes. It was abandoned not very long after its rise into Mercer University, for, among other reasons, because so large a number of youth refused (with their parents' consent) to go there, and instead resorted to the State University.

This particular experiment, the most extensive and long continued on that line of educational endeavor in middle Georgia, has been selected by this writer, because of his better acquaintance with it, he having been during two of its last years a student of the university. The most thoughtful, even among the students, foresaw that the system must come to an end. As the school rose in numbers and, when raised to a college, was supplied with a full corps of professors competent to impart not only higher learning but love of it, that sort of outdoor exercise grew to be regarded, both by students and teachers, as becoming constantly less and less adequate to realize the hopes of its founders, at least as they witnessed and partook of its practice. In time the founders themselves became so convinced, those most intelligent among them deciding that union of study and work under those particular circumstances was impracticable; that education must concern itself with principles and causes before it came to things. Quotation is made here of a few brief paragraphs from a pamphlet, *Psychology of Manual Training*, by Hon. William T. Harris, commissioner of education. The first is:

"Man goes back from the fact to the producing cause. But he goes back of its producing cause to a deeper cause that unites two or more series of producing causes; back of the oak and pine to tree in general; back of tree, and grass, and lichen to plant



in general; back of plant and animal life to life in general. Man's powers of thought rise from things to cause, and from cause to cause, leaving a smaller and smaller residuum of mere sense data, and yet getting nearer the underlying reality which causes all these sense data. \* \* \*

"This is the great point for educators to observe. We do not get at the true reality by sense perception but by thought. \* \* \*

"School studies are for the most part given to a knowledge of human nature and human combination, rather than to a knowledge of material things. \* \* \* If the child will learn how to read and write, he may learn the experience of the race through the countless ages of its existence. He may by scientific books and periodicals see the world through the sense of myriads of trained specialists devoting whole lives to the inventory of nature. What is immensely more than this, he may think with their brains, and assist his feeble powers of observation and reflection by the gigantic aggregate of the mental labor of the race. This is the great meaning of school education, to give to the pupil the use of the means for availing himself of the mental products of the race. Compared with what he receives from the race, the productions of the most original of men are a mere speck in a wide field of view. Everyone may add something to the aggregate of the world's knowledge, but he must, if he is educated and rises above the brute, receive infinitely more than he gives. Hence, in comparing the educative effect of learning to read with the educative effect of learning the carpenter's trade, we must consider the difference of scope." \* \* \*

Speaking of the school proper he says: "Its education is followed by its greatest educative effects afterwards through life. For the person is destined to use this knowledge of reading daily as a key by which to unlock the treasures of all human learning. The school has given him the possession of the means of permanent and continuous self-education. It is the difference between a piece of baked bread which nourishes for the day and the seed corn which is the possibility of countless harvests. Education that educates the child in the art of self-education is that which the aggregate experience of mankind has chosen for the school."

In this pamphlet, suggested by the intemperate zeal of some who have before their eyes scientific physical training so closely set that they can not see the greater things beyond it, are many other unanswerable arguments.

The people of middle Georgia, few of whom at that period (sixty years ago) were liberally educated, were earnestly intent that their children should become so, yet were not entirely without apprehension that much learning might tend to seduce them from a just estimate of frugality, industry, economy, and the performance or the superintendence of manual work. He was very far from being an exception, that excellent and well-to-do old farmer who, when asked if he intended to send his boys to college, answered: "No, that I aint; seem to me the mainest things them college boys learn, is to chaw and smoke seegars, talk dictionary words, git above work, and be imp'dent to old people." To guard against dreaded results they made them take along and use things of home life—the hoe, the plow, and the trace chain; to mingle in their thoughts of Greek and Roman those of corn and cotton; to work, to feed, and to curry horses, mules, and oxen. The experiment was made by men of several denominations, sensible and to the last degree resolute. Their sons in contact with this double existence, after a year or two of half-hearted endeavors, saw before their fathers the incongruity; necessarily they were economical, for their pocket moneys were extremely limited, and they knew better than to make debts in the stores, which were not long in appearing in the village that rapidly formed around them. As they advanced in knowledge under the excellent teachers provided for them, while they took on no disgust for manual work in itself, their performance of it was languid and less than indifferent. Circulars following home the best students with a disgracefully low figure in labor were excused for the sake of the exalted figures obtained in their studies. These many of them pursued with great diligence, and almost all to satisfaction. What punishments were received (and they came in frequent, relentless showers\*) were mainly for other things than ne-

\*From these, however college students and those in preparatory classes who were over 16 years old were exempt.

glect of text-books. With these they made haste. What haste there was, when laying them aside they repaired to the field, was made while homeward bound; never when outward. If ever a laborer was unworthy of his hire, pitiful as was the wage, it was here. There was little or no complaining ever; during the last years there was none. Workers went forth loitering, yet cheerful, feeling no sort of dread of hurting themselves in the smallest particular by overwork. Often, but entirely leisurely, they looked at the descending sun, and sometimes when he seemed to be making no more haste than they were, deciding that his not being quite down was no reason why he ought not to be, they—but not too far—anticipated that interesting occasion and made for home. A good bath and a shifting of clothing made them more than ready for the good supper they knew to be preparing; for by this time a dozen or so of well-to-do planters had settled in the village, and for a sum which now would seem absurdly little gave board of the very best.

The system itself, when the college was opened, foresaw its own decline; but, apparently in tenderness toward the older brethren, so many of whose hopes had been with it from the start, it lingered to its twelfth year, when, with resignation, ap-

proximating unanimity of students, faculty, trustees, and people, it went the way of all the earth. Its very last article was preceded by the following resolution, passed by the trustees in December, 1844:

"Whereas the manual-labor department of Mercer University has been sustained at a heavy expense—an expense which the present state of our fund will not justify—and has, in our judgment, materially retarded the growth of our institution after as favorable experience as we have been able to make of the scheme; and

"Whereas the contributors of the university fund, so far as they have been called upon, expressed themselves with almost entire unanimity, ready to concur in any measure in reference to the system which the board of trustees may deem essential to the prosperity of the institution; and

"Whereas the board of trustees have found themselves under all circumstances unable to accomplish to any desired extent the important and benevolent designs for which it was originally organized: Be it therefore

"Resolved, That this department be, and is hereby, indefinitely suspended."

Thus the Baptists, latest of all, noted for their perseverance, had to admit at last that even to this favorite virtue were limitations.

[TO BE CONTINUED.]

## READING CIRCLE DEPARTMENT.

### READING CIRCLE CHRONICLE.

We present in this issue a tabulated report of fifty-seven Study Clubs and Reading Circles showing the practical character of these agencies for home education and self culture. This report represents but a fraction—about one-tenth—of the total number of organized Catholic Reading Circles and Study Clubs, and is the result of six months' effort by means of personal correspondence,

and this magazine to collect the reports of the fifty-seven clubs named.

We trust that when the Catholic Reading Circles and Study Clubs of the country are again called upon to report they will all do so promptly; for all such clubs worthy the name and entitled to a place in any report which might be indicative of the character and completeness of this Catholic Univer-

sity extension movement, should be represented in the report.

THE MAINTENANCE OF A CATHOLIC READING CIRCLE BUREAU.

On April 20th, 1899, we addressed the following letter to the Catholic Reading Circles:

"Assured of your interest in the Catholic Reading Circle movement, and being cognizant of the zealous labors of yourself and your Circle to advance a work so important to the Church and to the Catholic people, we beg to address you on this question having a very important bearing upon the growth and influence of this movement.

"The thousands engaged in the Reading Circle work, with few exceptions, seem indifferent to the necessity of supporting the central bureau which was established to give the necessary information and aid for the establishment of circles. Fully ninety per cent. of the Circles which have been formed within the past ten years received their inspiration, guidance and help from this bureau. Few, if any, can have an adequate idea of the amount of time, thought, labor and expense required to maintain such a bureau; and only those who desire information on how to organize and conduct a Reading Circle could fully realize and appreciate the loss the abandonment of such a bureau would be. It is no exaggeration to state that the cost of maintaining this bureau efficiently, including clerk hire, printing, postage, office rent, supplies, and incidental expenses, often for traveling, would be more than two thousand dollars per year, if separated from the office of the magazine. Yet last year we received from the several hundred Catholic Reading Circles but \$23.50. Were we in a position to endow such an institution, nothing could give us greater pleasure. But since we cannot, unfortunately, do this, and since no one has appeared with the means and the will to give generously to the end that this work may be propagated, then the thousands who are engaged in it, and who have partaken of its advantages, should contribute the mite sufficient for the purpose.

"You are not asked to affiliate to the end that your identity shall be lost, nor that you be committed to any particular course, system or rules, but that you simply contribute

to support the movement generally, and thus become a part of the Catholic Reading Circle movement, forming a union of hearts and minds, and willing and generous hands, for the cause of Catholic truth and culture. The impelling motive for contributing should not be personal benefit, but rather the desire to bestow the advantages of the movement upon others. Therefore, we respectfully urge that each member of your Circle contribute twenty-five cents towards the maintenance of this bureau for the propagation of Catholic Reading Circles."

The following Circles remitted the fee asked:

Hecker Circle, Everett, Mass., Annie G. Hill, Secretary, \$5.00.

Chevreaux Circle, Boston, Mass., Rev. W. P. McQuade, \$5.00.

Alfred Circle, New Haven, Conn., Fannie M. Lynch, \$3.00.

Notre Dame Circle, Holyoke, Mass., Mary Hussey, \$3.25.

St. Mary's Circle, Hoosic Falls, N. Y., Josephine Cronin, \$1.50.

Wildwood Circle, Jacksonport, Wis., Mary Reynolds, \$1.00.

Raphael Circle, Reading, Pa., Mary Barlow, \$1.00.

Holy Name Circle, Monti, Iowa, Rev. J. J. Hanley, \$14.00.

Gabriels Circle, Watertown, N. Y., Anna Bergion, \$2.00.

St. Scholastica Circle, Albany, N. Y., Miss Jean T. Gilligan, \$4.00.

Newman Circle, Keokuk, Iowa, Mrs. Sara Rand, \$5.00.

Manning Circle, Atlanta, Ga., Elizabeth Walpole, \$3.00.

Sacred Heart Circle, Iowa City, Iowa, Miss Anna Butler, \$2.25.

Emonds Circle, Iowa City, Iowa, Margaret Dalschied, \$2.25.

Notre Dame Circle, Cincinnati, O., Sister M. Joseph, \$7.50.

Ottawa, Ont., Sister M. Constance, \$1.00.

Ozanam Circle, New York City, Miss J. C. McCarthy, \$5.00.

St. Catherine's Circle, Columbus, Neb., \$1.00.

Marquette Circle, Elgin, Ill., \$1.90.

Santa Maria Circle, Poughkeepsie, N. Y., \$2.00.

West Quincy, Mass., Circle, \$1.00.

Mrs. J. B. Whitaker, Central City, Neb., \$ .50.

Total, \$72.15.

NUMBER.	LOCATION.	NAME.	ORGANIZED.	TERM.	MEETINGS.	NO. OF PAPERS.	NO. OF INGS.	MEMBERS.		NO. OF VOLUMES IN LIBRARY.		FEES.	LECTURES.		AVERAGE ATTENDANCE.	
								MEN.	WOMEN.	REFER-ENCE.	CIRCULATING.				MEN.	WOMEN.
1	Port Henry, N. Y.	Champlain Reading Circle	Nov. 1898	Sept. to May	Weekly, 17	12	4 ?	12	27			Per annum \$ .50				
2	Syracuse, N. Y.	Champlain Study Club	1897	Nov. to May	Weekly, 17	8	16	17				Per annum, 2.00			10 ?	20 ?
3	Poughkeepsie, N. Y.	Santa Maria Reading Circle	Jan. 1896	Oct. to June	Weekly, 15	34	15	15	30	1500	3000	Per month, .10	3			50
4	Albany, N. Y.	Saint Scholastica Reading Circle	1892	June to May	Weekly	4	15	23	112	25	175	Per month, .10	1			60
5	Watertown, N. Y.	Gabriels Reading Circle	1892	Oct.-June	Monthly	33	1									
6	New York, N. Y.	Sacred Heart Reading Circle	1892	Oct.-June	Bi-Weekly	28	20									
7	Dunkirk, N. Y.	Cardinal Newman Reading Circle	1892	Sept.-June	Weekly	12	12		18							
8	Rochester, N. Y.	Santa Maria Reading Circle	1898	Oct.-June	Bi-Weekly	19	7	10	20							
9	New York, N. Y.	Seton Reading Circle	Oct. 1898	Oct.-May	Weekly	15	40	3	13						3	20
10	Danville, N. Y.	Aloysian Reading Circle	Sept. 1893	Sept.-June	Weekly											
11	Reading, Pa.	Raphael Reading Circle	1893	Sept.-June	Weekly											
12	Philadelphia, Pa.	St. Catharine Reading Circle	Feb. 22, '91	Oct. to June	Bi-Weekly	38	19	23	33							20
13	Philadelphia, Pa.	De Guerin Reading Circle	1897	Oct. to June	Weekly	28	22	33	40							
14	Philadelphia, Pa.	St. Cecilia Reading Circle	Jan. 1897	Sept.-May	Bi-Weekly			45	150			Per annum, 2.00				40 ?
15	Meriden, Pa.	Catholic Women's Literary Club	1893	Oct.-June	Tri-Monthly	16		18	51			Per month, .10				15
16	Madison, Pa.	John Boyle O'Reilly Reading Cir.	1893	Oct.-June	Weekly	30	380 ?	20	202			Per annum, .50				14
17	Salem, Mass.	Hecker Reading Circle	May 1890	Oct.-June	Bi-Weekly	91		36	37			Per annum, 1.00				90 pr. ct.
18	Everett, Mass.	Cherubus Reading Circle	1894	Oct.-June	Bi-Weekly	19	8	35	30			Per month, .10				18
19	Boston, Mass.	Notre Dame Reading Circle	1895	Oct.-June	Tri-Weekly, 12	120	106	20	11			Per annum, 1.00				32
20	Holyoke, Mass.	Catholic Union Reading Circle	1896	Oct.-June	Monthly, 10	11	18	5	11			Per annum, 1.00				18
21	Boston, Mass.	Notre Dame Reading Circle	1896	Oct.-June	Bi-Weekly	20	36	36	30			Per annum, 1.00				25
22	Boston, Mass.	Cardinal Gibbons Reading Circle	1893	Oct.-June	Bi-Weekly	37	75	20	20			Per month, .10				12
23	Fitchburg, Ohio	Notre Dame Reading Circle	1897	Sept.-May	Weekly	50 ?	160 ?					Per month, .10				10 pr. ct.
24	Hamilton, Ohio	Notre Dame Reading Circle	Sept. 1897	Oct.-June	Weekly	5		50	60			Per month, .05				9
25	Cincinnati, Ohio	Rose Hawthorne Lathrop R. C.	1895	Oct.-June	Weekly			12	12			Per annum, 1.00				
26	Shelton, Conn.	Lacordaire Reading Circle	1894	Aug. to June	Weekly			12	12			Per annum, 1.00				
27	San Francisco, Cal.	Leo Reading Circle	1898	Oct.-June	Weekly			12	12			Per annum, 1.00				
28	East Oakland, Cal.	Fin-de-Siecle Reading Circle	1894	Sept.-June	Weekly			12	12			Per annum, 1.00				
29	Oreston, Iowa	Father Emonds Reading Circle	Sept. 1895	Sept.-June	Weekly			12	12			Per annum, 1.00				
30	Iowa City, Iowa	South Side Reading Circle	1895	Sept.-June	Weekly			12	12			Per annum, 1.00				
31	Carroll, Iowa	Sacred Heart Reading Circle	1894	Sept.-June	Weekly			12	12			Per annum, 1.00				
32	Iowa City, Iowa	Holy Name Reading Circle	1898	Oct.-June	Weekly			12	12			Per annum, 1.00				
33	Monti, Iowa	Rosa Mystica Reading Circle	1894	Oct.-June	Weekly			12	12			Per annum, 1.00				
34	Chicago, Illinois	Catholic Women's National League	1894	Oct.-June	Weekly			12	12			Per annum, 1.00				
35	Waukegan, Illinois	Mathos R. C., Rock Hill College	1890	Sept.-June	Monthly, 10			100 to 60				Per annum, 1.00				
36	Ellicott City, Md	St. Agnes Reading Circle	1890	Sept.-June	Weekly			24				Per annum, 1.00				
37	Baltimore, Md	Catholic Literary Circle	1892	Oct.-May	Bi-Weekly			24				Per month, .50				
38	Escanaba, Mich.	Catholic Study Club	1893	Oct.-April	Weekly			24				Per annum, 5.00				
39	Detroit, Mich.	St. Thomas Aquinas Reading Cir.	1892	Oct.-May	Monthly			24				Per month, .50				
40	Stunawa, Wis.	Catholic Reading Circle	1892	All Year	Weekly			24				Per annum, 1.00				
41	Sun Prairie, Wis.	Wildwood Reading Circle	1895	Aug. to June	Weekly			24				Per month, .10				
42	Jacksonport, Wis.	Alumne R. C. of Notre Dame	1891	Sept. to June	Bi-Weekly			24				Per month, .10				
43	Washington, D. C.	Hecker Reading Circle	Feb. 1891	All Year	Weekly			24				Per annum, 1.00				
44	Washington, D. C.	Covington Reading Circle	1898	Sept.-June	Weekly			24				Per annum, 1.00				
45	Covington, Ky.	Spalding Reading Circle	1893	Sept.-May	Weekly			24				Per annum, 1.00				
46	Topeka, Kansas	Maurice Francis Burke Read. Cir.	1897	Oct.-June	Weekly			24				Per annum, 1.00				
47	St. Joseph, Mo.	De Smet Reading Circle	Jan. 1899	Oct.-June	Weekly			24				Per month, .50				
48	Livingston, Mont.	Manning Reading Circle	Jan. 1897	Oct.-June	Bi-Weekly			24				Per annum, 1.00				
49	Atlanta, Ga.	Margaret Bourgeois Reading Cir.	Jan. 1899	Jan.-May	Bi-Weekly			24				Per month, .10				
50	Ottawa, Ont.	Faber Reading Circle	1895	All Year	Weekly			24				Per annum, 1.00				
51	Chippewa Falls, Wis.	Home Reading Circle	1893	Sept.-June	Weekly			24				Per month, .10				
52	Waterbury, Conn	St. Francis de Sales Reading Circle	Oct. 29, 1889	Sept.-June	Weekly			24				Per annum, 1.00				
53	Dubuque, Iowa	St. John de Chantal Reading Circle	Oct. 29, 1889	Sept.-June	Weekly			24				Per month, .10				
54	Dubuque, Iowa	Bl. Margaret Mary's Reading Circle	Oct. 29, 1889	Sept.-June	Weekly			24				Per annum, 1.00				
55	Dubuque, Iowa	Pere Marquette Reading Circle	Oct. 29, 1889	Sept.-June	Weekly			24				Per month, .10				
56	Burlington, Iowa	Martinielli Reading Circle	1896	Nov.-May	Bi-Weekly			24				Per annum, 1.00				
57	Cedar Falls, Iowa							24				Per month, .25				

NO. 1. CHAMPLAIN READING CIRCLE, PORT HENRY, N. Y.

Subjects of Study (One meeting each.): 1, Joan of Arc. 2, Martin Luther. 3, Chaucer. 4, Philippines. 5, Thomas a'Kempis. 6, Sir Thomas More. 7, St. Vincent Ferrar. 8, Columbus. 9, Raphael. 10, Richard III. 11, Savonarola. Officers: President, Miss Julia G. Fitzgerald. Secretary, George A. Bigalow. Director, Rev. M. W. Holland.

NO. 2. CHAMPLAIN STUDY CLUB, SYRACUSE, NEW YORK.

Subjects of Study: 1, History of the Catholic Church in America. 2, Art. Books used: Jesuit Relations. Historical Works of John Gilmary Shea. Officers: President, Miss Katharine L. Cummings. Secretary, Miss Susie Murphy. Critic, Miss Rose Egan.

NO. 3. SANTA MARIE READING CIRCLE, POUGHKEEPSIE, NEW YORK.

Subjects of Study: 1, Shakespeare, six plays, sixteen meetings. 2, Current Topics, seventeen meetings. Books used: Rolfe, Clarke, Cambridge Editions of Shakespeare. Hudson's Plays and Characters of Shakespeare. Richard Grant White, Schlegel and other Commentators on Shakespeare's plays. Lingard's History of England. Aubrey's Rise and Growth of the English Nation. Gardner's History of England. Cobbett's Reformation. Officers: President, Mrs. Joseph H. Horsfall. Secretary, Harriette R. Horsfall.

NO. 4. SAINT SCHOLASTICA, ALBANY, NEW YORK.

Subjects of Study: 1, Prominent Personages of the Fifteenth Century—One evening each to Savonarola, Joan of Arc, St. Ignatius, Thomas a'Kempis, Sir Thomas More. 2, English Kings of Shakespeare—One evening each to King John, Richard II., Henry IV., parts 1 and 2, and Henry V. 3, Current Topics. Books used: Courtenay's Commentaries on Shakespeare. Mrs. Jameson's Shakespeare's Heroines. Dowden's Shakespeare's Mind and Art. Catholic Summer and Winter School Essays, vol. 2. The Jesuits—Translations from the French of Paul Feval. Mrs. Olyphant's "Heroes of the World."

Library used: Catholic Union.

Lectures: 1, Mexico, by the Rt. Rev. Bishop Burke. 2, Sir Thomas More, by the Rev. Francis G. Maguire, LL. D. 3, Pompeii, Illustrated, by the Rev. John Walsh. Officers: President, Miss Jean T. Gilligan. Vice President, Miss Ellen F. Moran. Secretary, Miss Mary Browne.

NO. 5. GABRIELS READING CIRCLE, WATERTOWN, NEW YORK.

Subjects of Study: 1, Columbus. 2, Joan of Arc. 3, Sir Thomas More. 4, Jacques Cartier. 5, Thomas a'Kempis. 6, Michael Angelo. 7, Raphael. 8, St. Angela. 9, Savonarola. 10, St. Ignatius.

Lectures: On Art, by Mrs. B. Ellen Burke. Officers: President, Mrs. Jere Coughlin. Secretary, Mrs. Phillip Bergeon.

NO. 6: SACRED HEART READING CIRCLE, MANTATTANVILLE, NEW YORK CITY.

Subjects of Study: See Reports in Moshier's Magazine.

Books used: Cathedral Circulating Library. Catholic Club Library. Astor and Lennox Libraries.

Officers: Secretary, Miss Roche.

NO. 7. CARDINAL NEWMAN READING CIRCLE, DUNKIRK, NEW YORK.

Subjects of Study: 1892-1893, Miscellaneous Topics. 1893-1894, Advanced Christian Doctrine. 1894-1895, Greek History. 1895-1896, Church History and Ceremonials. 1896-1897, English Literature. 1897-1898, English and Colonial Literature. 1898-1899, English and American Literature. 1899-1900, Shakespeare's Plays.

Lectures: 1898, Five Lectures on "Paris and Its People," by Mary Winefred Beaufort. Lectures by Rev. Stephen Kealy, of St. Mary's Church.

Officers: Director, Rev. Stephen Kealy, C. P. President, Mrs. Ida Murphy. Secretary, Miss Anna Hession.

NO. 8. SANTA MARIA READING CIRCLE, ROCHESTER, NEW YORK.

Lectures: Status of Learning in the Dark Ages.

Officers: Rev. James P. Kiernan, Director. James C. Connolly, President. Katharine Quinn, Secretary.

NO. 9. SETON READING CIRCLE, NEW YORK CITY.

Subjects of Study: The Bible.

Books used: Introductions to the Sacred Scriptures—Heuser, Dixon, McDevitt, Formby. History of the Holy Bible—Reeves. New Testament—Coleridge. Canon of the Old Testament—Mullen. Doctrine of the Sacred Scriptures—Ladd. History of the English Versions of the Bible—Mombert. Reasons for Higher Criticism—Gibson. Bible Belief—Humphrey. Bible Science and Faith—Zahm. Moses and Modern Science—Zahm.

Lectures: By Henry Austin Adams, M. A.—1, The American Novelist. 2, American Poets. 3, The Coming American Writer. By Alexis I. Dupont Coleman, B. A.—French Revolution.

By the Rev. D. J. McMahon, D. D.—1, Puritan Writers. 2, Hawthorne. 3, The Bible. (Tuesdays in Lent.)

Officers: Moderator, Rev. D. J. McMahon, D. D. President, Mrs. J. J. Barry. Secretary, Miss S. Rodier.

NO. 10. ALOYSIAN READING CIRCLE, DANSVILLE, NEW YORK.

Subjects of Study: Bible History.

Books used: Shuster's.

Officers: Director, Rev. James P. Dougherty. President, Miss Alice Rowan. Secretary, John Muckle.

NO. 11. RAPHAEL READING CIRCLE, READING, PENN.

Subjects of Study: 1, Roman and Medieval Art. 2, Life of Christ. 3, The Conquest of Mexico.

Books used: Goodyear's Roman and Medieval Art. The Life of Christ, by Foulard. Conquest of Mexico, by Prescott.

Officers: Director, Rev. George Michel. Secretary, Mary J. Barlow.

NO. 12. ST. CATHARINE'S READING CIRCLE, PHILADELPHIA, PA.

Subjects of Study: Mrs. Browning's Drama of Exile, and "The Seraphim." Literary and Educational Articles from Mosher's Magazine and "Current Literature"; several of Lloyd Mifflin's Sonnets, and a portion of "Paradise Lost."

Special Homework: "Synopsis of Spencer's "Fairy Queen," and Byron's "Childe Harold"; comparison of Goethe's "Faust," and Marlowe's "Dr. Faustus"; Character

Delineations from the "Aeneid," Aristotle's "Orlando Furioso," and Xenophon's Anabasis."

President: Emily R. Logue.

NO. 13. DE GUERIN READING CIRCLE, PHILADELPHIA, PA.

Subjects of Study: 1, History of the Church from St. Peter to Constantine. 2, The Elizabethan Age of English Literature.

Officers: President, Miss Sallie McDevitt. Vice President, Miss Rose Crossen. Secretary, Miss Nellie McDevitt. Treasurer, Miss Afric Kelly. Director, Rev. Philip McDevitt.

NO. 14. ST. CECILIA READING CIRCLE, GERMANTOWN, PA.

Subjects of Study: 1, Tennyson's Idylls of the King, 8 Meetings. 2, Tasso's Jerusalem Delivered, Canto 20, 3 Meetings. 4, Longfellow's Evangeline, 13 meetings.

Officers: President, Miss Eliza Riley. Secretary, Miss Emily McKey. Director, Rev. George McKinney, C. M.

NO. 15. THE CATHOLIC WOMAN'S LITERARY CLUB, MEADVILLE, PA.

Subjects of Study: Church History.

Books used: Wedewer's Outlines of Church History. Darras' Church History. Spalding's Reformation. Cobbett's Reformation.

Officers: Director, Rev. J. J. Dunn. President, Miss Emma Collingwood. Secretary, Miss M. Burnett.

NO. 16. JOHN BOYLE O'REILLY READING CIRCLE, BOSTON, MASS.

Subjects of Study: Church History (16 meetings.)

Books used: Parson's Church History.

Lectures: 1, "Omar Khayan," by Justin MacCarthy. 2, "Songs of Sunny Italy," by Rev. Thomas P. McLoughlin. 3, "A Study of Tennyson," by James Field Spaulding. 4, "Imperialism," by William Lloyd Garrison. 5, "Religious Intolerance," by Rev. Francis T. Butler. 6, "The Church and the Decline of the Latin Races," by James R. Murphy. 7, "Phonographic Recital," by Rev. T. J. A. Freeman, S. J.

Officers: President, Miss Katharine E. Conway. Secretary, Miss Ellen A. McMahon.

NO. 17. CHARLES WARREN STODDARD READING CIRCLE, SALEM, MASS.

Subjects of Study: Works of Charles Warren Stoddard, 10 meetings. "Shakespeare," 32 meetings. "The Reformation," 24 meetings. "Salem," 19 meetings. "American Poets," 20 meetings. "Dante," 22 meetings.

Lectures: 1, "The English Drama," by Miss E. G. Moriarity. 2, "The Christian Gentlewoman," by Miss Katharine E. Conway. 3, "The Origin of the Myth," by Miss Mary E. Godden. 4, "The Development of the Christian Temple," by Rev. Louis S. Walsh, D. C. L.

Reading from "Hawaiian Life," the Circle. Officers: President, Mrs. M. S. Fallon. Secretary and Director, Miss E. G. Moriarity.

NO. 18. THE HECKER READING CIRCLE, EVERETT, MASS.

Subjects of Study: Church History and the Bible.

Books used: Murray's Church History. Spaulding's Church History. Sadlier's Bible History. Cardinal Gibbons' "Faith of Our Fathers." Heuser's "Chapters of Bible Study." Books of general Literature pertaining to the studies.

Officers: President, Mrs. F. F. Driscoll. Secretary, Miss Annie G. Hill. Director, Rev. Joseph F. Mohan.

NO. 19. THE CHEVERUS READING CIRCLE, BOSTON, MASS.

Subjects of Study: 1, Literature. 2, Church History. 3, Bible. 4, Ethics. 5, Astronomy. 6, Psychology.

Officers: President, Miss Kate Long. Director, Rev. Wm. P. McQuaid. Secretary, Miss Margaret Cunningham. Conductor, Miss Nellie Griffin.

NO. 20. NOTRE DAME READING CIRCLE, HOLYOKE, MASS.

Subjects of Study: 1, History of Middle Ages. 2, Controverted Points in Church History. 3, Literary Topics in Reading Circle Review.

Books used: Gazeau's Middle Ages. Fredet's Modern History. Lingard's England. Darras' Church History. Spaulding's Church History.

Officers: President, Miss Elizabeth Donohue. Directors, Sisters of Notre Dame. Secretary, Miss Mary Hussey.

NO. 21. THE CATHOLIC UNION READING CIRCLE, CAMBRIDGE, MASS.

Subjects of Study: 1, History of the Catholic Church in America. 2, The Political and the Social Movements of the Nineteenth Century, with Famous Characters under each. 3, Writers of the Nineteenth Century.

Lectures: 1, "Culture and Character," by Henry Austin Adams. 2, "General Literature," by Miss Katharine E. Conway. 3, "Charities in and around Boston," by Rev. Matthew J. Flaherty, St. John's Seminary, Brighton. 4, "Advantages of Reading Circle," by Rev. Dr. Supple. 5, "Personal Experiences in Russia," by Mrs. Louise F. Hunt, wife of Ambassador to Russia under President Arthur. 6, History, by Rev. Thomas I. Gasson, S. J., Boston College. 7, "Choice Reading," by Mr. Peter F. Gartland.

Debate: Subject, "Should the Higher Education of Women be Encouraged?" Held by Four Graduates of Boston College, '98.

Officers: President, Mrs. Margaret O'Malley. Director, Rev. Lawrence Glynn. Secretary, Miss Cecelia Moynahan.

NO. 22. NOTRE DAME READING CIRCLE, BOSTON, MASS.

Subjects of Study: 1, Architecture. 2, Church History.

Books used: "The History of Art"—Volkman. "The Seven Lamps of Architecture," and "Stones of Venice"—Ruskin. Works of A. Welby Pugin. "History of the Popes"—Pastor.

Lectures: Nine Lectures on the Subject of Architecture, by Miss Ella Horgan, President of the Circle.

Officers: President, Miss Ella Horgan; Secretary, Miss Margaret Donohoe.

NO. 23. CARDINAL GIBBONS' READING CIRCLE, FINDLAY, OHIO.

Subjects of Study: Church History.

Books used. Alzog's and Birkhaeuser's.

Officers: President, Mrs. George Nemeyer. Secretary, Miss Anna Sweeney.

NO. 24. NOTRE DAME READING CIRCLE, HAMILTON, OHIO.

Subjects of Study: Astronomy. Sociology. Geology. Mental Philosophy. Literature—works of Longfellow, Lowell and Dante. Discussion of Current Events—

the Cuban War; Conquest of the Philippines; The Samoan Troubles; and the Anglo-American Alliance.

Lectures: 1, Early Christianity," by Rev. H. Holthouse. 2, "Church History," by Rev. George Gores.

Officers: President, Miss Anna M. Gressle. Secretary, Miss Mary Lodder.

NO. 25. NOTRE DAME READING CIRCLE, CINCINNATI, OHIO.

Subjects of Study: Church History.

Books used: Works on Church History by Alzog; Darras; Spaulding; Parsons; Montalembert; Hope; DeMaistre.

Officers: President, Miss Esther A. Crowley. Directress, Sister St. Joseph, Notre Dame Convent. Secretary, Miss M. Lavell.

NO. 26. ROSE HAWTHORNE LATHROP READING CIRCLE, SHELTON, CONN.

Subjects of Study: 1, Church History. 2, General Literature. 3, Discussion of Current Events.

Lectures: "Books and Reading," by Rev. J. J. Fitzgerald. "Inspiration," by Rev. J. J. Fleming.

Officers: President, Miss Margaret A. Casey. Secretary, Miss Mary J. Dermody.

NO. 27. LACORDAIRE READING CIRCLE, SAN FRANCISCO, CAL.

Subjects of Study: 1, Church History. 2, The Pope's Encyclical on Labor. 3, Art. 4, Poetry. 5, Literature. 6, Topics of the Day.

Officers: President, Mr. Edward W. Henderson. Secretary, Mr. John S. Welbank.

NO. 28. LEO READING CIRCLE, EAST OAKLAND, CALIFORNIA.

Subjects of Study: 1, The Bible. 2, Following of Christ. 3, Church History. 4, English Poetry and Fiction.

Books used: New Testament. "Imitation of Christ," by Thomas a' Kempis. Church History, by Spaulding. Works of Prominent English Poets and Novelists.

Officers: President, Liza C. White. Directress, Sister M. Bernard. Secretary, Anita I. Phillips.

NO. 29. FIN DE SIECLE READING CIRCLE, CRESTON, IOWA.

Subjects of Study: Literature and Bible History.

Books used: Margaret Mooney's Founda-

tion Studies in Literature. Works on Bible History.

Officers: President, Mrs. Chris. Winhafer. Secretary, Miss Reynolds.

NO. 30. FATHER EMONDS READING CIRCLE, IOWA CITY, IOWA.

Subjects of Study: 1, History of the Middle Ages. 2, History of the Protestant Reformation. 3, General Literature.

Books used: Historical works on above subjects. Tennyson's "In Memoriam." Wordsworth's "Ode on Intimations of Immortality." Browning's "Sonnets from the Portuguese." Shelley's "Prometheus Unbound." Gray's Elegy Written in a Country Churchyard.

Officers: President, Miss Emma Hazelhorst. Secretary, Miss Magdalen Dalschied.

NO. 31. SOUTH SIDE READING CIRCLE, CARROLL, IOWA.

Subjects of Study: English Literature.

Books used: Shakespeare's Works.

Officers: President, Mr. Charles E. Reynolds. Director, Very Rev. P. J. O'Connor. Secretary, E. J. A. O'Donnell.

NO. 32. SACRED HEART READING CIRCLE, IOWA CITY, IOWA.

Subjects of Study: (1804-1800.) 1, Sacred Scripture. 2, Church History. 3, Grecian History. 4, Medieval History. 5, American History. 6, Literature. 7, Physics. 8, Miscellaneous.

Books used: "Introduction to the Sacred Scriptures"—McDevitt. "History of the Catholic Church"—Darras. "Church History"—Birkhaeuser. "History of the Church in the Middle Ages"—Brueck. "History of the Middle Ages"—Gazeau. "History of Greece"—Fyffe. "Foundation Studies in Literature"—Mooney. "Greek Literature"—Jebbi. Dante's "Divine Comedy." "Dante and Catholic Philosophy in the Thirteenth Century"—Ozanam. Physics—Balfour Stewart. Catholic Reading Circle Review (now Mosher's Magazine.)

Officers: President, Miss Alicia Saunders. Secretary, Miss Annie Butler.

NO. 33. HOLY NAME READING CIRCLE, MONTI, IOWA.

Subjects of Study: 1, Parliamentary Rules. 2, Church History. 3, Sociology. 4, American History.



Books used: Robert's "Rules of Order."  
"History of the Church in the United States," by J. Gilmary Shea.

Officers: President, Mr. M. Lillis. Director, Rev. J. J. Hanley. Secretary, Mr. W. P. Derham.

NO. 34. ROSA MYSTICA READING CIRCLE, CHICAGO, ILL.

Subjects of Study: First, English Literature, beginning with Chaucer to contemporary times, with critical reviews of each author, his times, historical data bearing upon his subjects, the influence of the work, etc. Second, Mythology, with special reference to Art in various forms. Third, Reading and critical review of Shakespeare's "Hamlet."

Books used: Works of Prominent English Authors. Bulfinch's Mythology.

Officers: President, Mrs. Rose L. Colby. Director, Mrs. Anna Gross. Secretary, Mrs. Mary Cornell.

NO. 35. CATHOLIC WOMEN'S NATIONAL LEAGUE, WAUKEGAN, ILL.

Subjects of Study: 1, American Literature. 2, Dante and Shakespeare.

Lectures: Three Lectures on "American Art," by Mrs. Mary H. Ford, of Chicago.

Officers: President, Miss Kate Grady. Directress, Miss Eliza Bowles. Secretary, Miss Bessie Dunday.

NO. 36. MATHOS READING CIRCLE, ROCK HILL COLLEGE, ELLICOTT CITY, MD.

Subjects of Study: Current Periodicals.

Books used: College Library.

Officers: President, Prof. John B. Eger-ton. Secretary, N. F. Neer.

NO. 37. ST. AGNES READING CIRCLE, BALTIMORE, MD.

Subjects of Study: 1, Church History. 2, Biography. 3, Reviews.

Officers: President, Miss Mary L. Schoolfield. Director, Rev. John A. Morgan, S. J., Loyola College. Secretary, Miss Mary A. Cummings.

NO. 38. CATHOLIC LITERARY CIRCLE, ESCANABA, MICH.

Subjects of Study: Bible Reading. Quotations from Longfellow, Moore, and Miscellaneous Poetical Works. Studies of Literature, History and Art as outlined in Mosher's Magazine.

Officers: President, Mrs. M. J. Rooney. Secretary, Mrs. Sadie Wickert.

NO. 39. THE CATHOLIC STUDY CLUB, DETROIT, MICH.

Subjects of Study: 1, American History and Literature. 2, Dante's Divine Comedy.

Books used in the Study of American Literature: "History of American Literature," Pattee. Literary Essays, Curtis. "Recollections of Eminent Men," Whipple. "American Statesmen Series." "Famous Americans," Parton. "Hawthorne's Philosophy," Julian Hawthorne. Richardson's "History of American Literature." "Phases of Thought and Criticism," Brother Azarias. "Philosophy of Literature," Brother Azarias. Papers on American Literature, (Mosher's Magazine) O'Hagan.

Books used in the study of Dante: Works of Ozanam; Hettinger; Brother Azarias; Symonds; Cary; Moore; Norton; Longfellow; Carlyle; Rosetti; Boccaccio.

Lectures: One Lecture on the poet Dante, by Rev. Father Conway, C. S. P.

Officers: President, Mrs. James H. Donovan. Secretary, Mrs. Matthew Brady.

NO. 40. ST. THOMAS AQUINAS READING CIRCLE, ST. CLARA ACADEMY, SINSINAWA, WISCONSIN.

Subject of Study: Poetic Literature.

Books used: Cary's "Divine Comedy." Wilsbach's, "Divine Comedy." Dr. Hettinger's "Divine Comedy."

Officers: President, Miss Charlotte Lodge. Secretary, Miss Irene Cumming.

NO. 41. CATHOLIC READING CIRCLE, SUN PRAIRIE, WIS.

Subjects of Study: Catholic Literature.

Books used: Catholic Reading Circle Review (now Mosher's Magazine.)

Officers: President, Miss Mary F. Connors. Secretary, Miss Margaret Dunphy.

NO. 42. WILDWOOD READING CIRCLE, JACKSONPORT, WIS.

Subjects of Study: 1, Bible. 2, Church History. 3, Christian Doctrine.

Books used: "Bible Science and Faith," by Fr. Zahm. "Savonarola," by O. A. Brownson. "Ethics," by Fr. Halpin. "Church and Bible," by Baron Von Hugel. "Studies on Sacred Scriptures," by Fr. Graham—Mosher's Magazine.

Officers: President, Miss Sarah McQuaid.  
Secretary, Mrs. Charles Reynolds.

NO. 43. THE ALUMNAE READING CIRCLE OF  
NOTRE DAME, CONVENT OF NOTRE DAME,  
WASHINGTON, D. C.

Subjects of Study: History of the Church  
in America.

Books used: "The Catholic Church in the  
United States"—De Courcy and Shea.  
"History of the Catholic Missions among  
the Indian Tribes of the United States"—  
Shea. "History of the Catholic Church  
in the United States"—Richard H.  
Clarke. "Christian Missions"—Marshall.  
"Report of the Historical Society of  
Philadelphia." "Catholic Magazines"—  
1844. "The Pious Fund of California"—  
Doyle. "Life of Father Junipero Serra."  
"Catholic Reading Circle Review (now  
Mosher's Magazine.)" "History of Mary-  
land"—McSherry. "Life of Archbishop  
Carroll." Articles on New Mexico from  
the Messenger of the Sacred Heart.

Lectures: January 9, "Life in Alaska,"  
Rev. F. Barnum, S. J., Georgetown Uni-  
versity. February 13th, "Glimpses of  
Paris"—illustrated, Mr. Nathaniel T. Tay-  
lor. March 13th, "Our Old Rhyming  
Chroniclers," Rev. Henry J. Shandelle, S.  
J., Georgetown University. April 10th,  
"Don Johan Lydgate," Rev. Henry J.  
Shandelle, S. J., Georgetown University.  
May 8th, "An Evening with Moore,"  
Rev. J. F. Galligan, S. J., Rector of St.  
Aloysius Church, now deceased. "The  
Penal Laws of Maryland," a scholarly dis-  
course to the Circle, Rev. E. I. Devitt,  
S. J.

Officers: President, Miss Ella Monahan.  
Director, Rev. E. I. Devitt, S. J., Gonzaga  
College. Secretary, Miss Mary Rover.

NO. 44. HECKER READING CIRCLE, WASH-  
INGTON, D. C.

Subjects of Study (1891-1899): Church  
History—Ancient and Roman, English  
and American. English Literature.  
American Authors. Early Christian Art.  
English Authors, etc.

Books used: Gazeau's Middle Ages. Lin-  
gard's England. Manual of Church His-  
tory, (Burns & Oates). History of the  
Church, J. A. Birkhaeuser. History of the  
Catholic Church, Brueck. The Roman  
Court, Baart. "The True Religion."

O'Kane Murray's English Literature.  
Hazard's History of the United States.  
Development of Old English Thought,  
Azarias. Ancient Literature, Quackenbos.  
"Social Problems," Sheedy. Ancient and  
Roman History, Gazeau. Roman and Me-  
dieval Art, Goodyear. Socialism, Cath-  
rein. John Hughes, Brann. Shakes-  
peare. Reading Circle Review.

Lectures: 1, Mary Queen of Scots, Milton  
E. Smith, Esq. 2, Popular Education, Dr.  
Conaty. 3, Culture, Dr. M. F. Egan.

Officers: President, Miss Estelle de Ron-  
ceray. Secretary, Miss Agatha O'Neale.

NO. 45. THE COVINGTON READING CIRCLE,  
COVINGTON, KY.

Subjects of Study: 1, Church History. 2,  
American History. 3, Higher Education.  
Books used: "Life of Father Nerinckx and  
Early Missions in Kentucky," by Rt. Rev.  
Bishop Maes. Rt. Rev. Bishop Spalding's  
Lecture on "The Higher Education of  
Women." Catholic Reading Circle Re-  
view (now Mosher's Magazine.)

Lectures: 1, "The Organization of Reading  
Circles," by Mrs. Frances Rolph Hay-  
ward. 2, "Yellowstone Park," by Dr. J.  
S. Cassidy. 3, "Reading Circle Work," by  
Dr. Thomas P. Hart. 4, "Tennyson," by  
Rev. Francis J. Finn. 5, "The Higher  
Education of Women, and the Educa-  
tional Advantages of the Reading Circle  
Movement," by Rt. Rev. Bishop Maes.

Officers: President, Mrs. W. S. Nock.  
Secretary, Miss Mary F. Taney.

NO. 46. SPALDING READING CIRCLE, TOPEKA,  
KANSAS.

Subjects of Study (1893-1899): Church  
History. Catholic Authors. "Poets and  
Their Works." "Christian Art." "Fa-  
mous Characters of Fifteenth Century."

Books used: Spalding's "Reformation."  
Alzog's "Church History." Montalembert's  
"Monks of the East and West." Anna Jameson  
and Eliza Allen Starr on  
"Christian Art." Catholic Reading Circle  
Review (now Mosher's Magazine.)  
"Donohoe's," "Catholic World," and  
"Messenger."

Lectures: 1, "Summer School Work," by  
Rev. Father Dalton. 2, "Florentine Art,"  
by Mrs. L. H. Crandell—two lectures.

Officers: President, Mrs. John Nowers.  
Secretary, Miss Irene F. Horner.

**NO. 47. MAURICE FRANCIS BURKE READING CIRCLE, ST. JOSEPH, MO.**

Subjects of Study: American Literature and History, forty meetings.

Books used: History—Redpath's, Gilmory Shea, McMasters, Windsor, Bancroft, Parkman.

Literature: Stedman's Poets of America. Patee's History of American Literature. Richardson's American Literature.

Lectures: 1, "Establishment of the Catholic Reading Circle," by Rev. W. J. Dalton. 2, "Art," by Miss Eliza Allen Starr. 3, "Shakespeare," Rev. Phillip Williams, O. S. B. 4, "Culture of Catholic Women," by Rt. Rev. M. F. Burke. 5, "Higher Education of Women," by Rev. M. J. Dalton.

Officers: President, Mrs. T. F. Ryan. Director, Rt. Rev. M. F. Burke. Secretary, Miss Laura Lawlor.

**NO. 48. DE SMET READING CIRCLE, LIVINGSTON, MONTANA.**

Subjects of Study: 1, Christian Doctrine. 2, Important Events and Great Men of Our Country. 3, American Authors.

Books used: Mosher's Magazine and books on above subjects.

Officers: President, Mr. P. J. Nolan. Director, Rev. Father Pirnat. Secretary, Miss Kruger.

**NO. 49. MANNING READING CIRCLE, ATLANTA, GEORGIA.**

Subjects of Study: Current Topics. General History and Literature. Course as outlined in Mosher's Magazine.

Books used: Mosher's Magazine.

Officers: President, Mrs. Eula Griffin. Secretary, Mrs. Elizabeth Walpole.

**NO. 50. MARGARET BOURGEOIS READING CIRCLE, OTTAWA, ONT.**

Subjects of Study: French-Canadian Literature and History. Biography of Margaret Bourgeois; John and Sebastian Cabot; Mother Mary of the Incarnation, Foundress of the Ursulines; Jacques Cartier; Samuel de Champlain; The Early Indians of Canada; The Missionary Martyrs of New France; The Expulsion of the Acadians.

Officers: President, Miss Lea La Rue. Secretary, Anna Marie Mayor.

**NO. 51. FABER READING CIRCLE, CHIPPEWA FALLS, WIS.**

Subjects of Study: 1, Church History. 2, Shakespeare's Writings.

Lectures: 1, "The Play's the Thing," by Henry Austin Adams.

Officers: President, Mrs. D. Chisholm. Secretary, Mrs. George B. McCall.

**Sedes Sapientiae Reading Circle, Mount St. Joseph's Academy, Chestnut Hill, Phila.**

For years back—longer than any girl here would confess to having knowledge of—a Reading Circle has been an integral part of Mt. St. Joseph's Academy. But in 1890, rumor began to tell of a movement then lately sprung into being, taking name from the discoverer of the New World—perhaps to hint, that had Columbus never read, the New World had never been discovered. The Directress became anxious to affiliate our Literature Class with the movement and so in December, 1890, the Graduates and Sub-Graduates of 1891—twelve in number—were formed into "The Queen Isabella Reading Circle." The motto chosen was: "The ways of Wisdom are beautiful ways and all her paths are peace." The officers appointed were: President, Miss Katie Howlett; Vice President, Miss Ida Erickson; Secretary, Miss M. Trainor; and Historian, Miss M. Donnelly; to which, later on, another called "The Gleaner," a name which as we took out no copyright, has, we see from the accounts of other Reading Circles, been very largely adopted by them.

In addition to the end laid down by the Columbian Union itself, we added another, viz., that by here becoming familiar with the organization of a Reading Circle, our girls might be able to continue the good work after their return home.

In the meantime, however, at the close of the school year, patrons were chosen for each class, and the Circle formed in September, 1891, decided to change the name of "The Queen Isabella" into the "Sedes Sapientiae" Literary Circle, a name which to them has holier and lovelier memories.

As only the members of the Graduating Department are eligible for Circle membership, our number rarely exceeds twenty-five. The fee is fifty cents a year.

On the Mount's Alumnae Day, which takes

place the latter part of each May, the Graduates of the year are received into the Mt. St. Joseph's Circle, a goal which each "Sedes Sapientiae" member earnestly desires to reach, for our association is but a tributary of that excellent Circle.

At the first meeting the following September, new members are received to fill the vacant places, and thus, like the Senate, the Circle is never an entirely new creation. Each year brings together the new and the old—the new with their fresh and untried enthusiasm, the old with experience and dictatorship.

For nine years the "Sedes Sapientiae" has kept the even tenor of its way, assembling the latter part of September, holding regular meetings twice a month—the first and third Wednesdays, from half past one until four—and adjourning the early part of May. Some special phase of Church History ever forms the nucleus of our year's study. "The Schism of the West," "Heresies and Schisms in the Church," "The Principal Councils of the Church," "Religious Orders of the Church," "Temporal Power of the Pope," "What the Popes Have Done for Rome," "The Catholic Church in America" are some of the subjects which have been studied in our Circle.

In English Literature we have done some good solid work in the great epochal poets, their times and their famous poems. Preparations for lectures is a special feature of our Circle work; as we have on an average, two or three annual lecture courses, we are constantly engaged in looking up, reading, and taking notes on subjects. The question-box has ever been used as solver of difficult questions, while the roll call has been answered by quotations, sayings from the Fathers of the Church, synopsis of short articles read at previous meetings, religious orders and their founders, etc.

"The Times" and "The Great Round World" have helped to keep us *au courant* with the news of the world, while the "Catholic Times," "The Mirror," and "The Catholic Review" have provided us with abundant matter regarding the Catholic world in particular. From time to time articles from various magazines are read. Father Van Rensselaar's excellent series in the Messenger have proved particularly instructive; so

instructive that each member is obliged to bring a synopsis of the article to the next meeting.

We have had lectures from Prof. Frost on the "Crusades," "English, Scotch and Roman History;" from Miss Repplier, the famous essayist, a complete series on "English Literature;" from Miss Meline, the writer, a series on "Church History;" from Rev. H. Henry, "The Poet Mangan," from Rev. Henry G. Ganss, a series on "The Evolution of Music;" from Prof. Henry Adams, "Music," "Words," "Books," "Poets and Poetry," "The Great English Prose Writers," "The Church and the Times," "The Layman in the Church," etc.; from Prof. Gauntt, an annual series on "Physics," "Crystallography" and "Chemistry;" from Prof. Spalding, an annual series on "English and American Literature;" while from time to time illustrious ecclesiastics and laymen have addressed us on various topics, the most noted being Rt. Rev. Monsignor Loughlin, Maurice Francis Egan and Mr. Connellan.

There is no lack of reading matter as the Library of over four thousand volumes is at our command; the Atlantic, the Monthly, The Century, Cosmopolitan, Scribners, St. Nicholas, Messenger, Reading and Quarterly Reviews, and other magazines to the number of about twenty-five are part of our literary banquet; while for side dishes we have the Catholic Review, The Critic, Bookman, Ladies' Home Journal and Home Companion, The Mirror, Catholic News and Times, The Ledger, Our Times and The Great Round World and other newspapers. Certainly we cannot but wonder that some writers in Catholic newspapers have dared to say that Convent education excludes current periodicals and does not keep its girls in touch with the times; we cannot but think these writers speak only from "their own inner barrenness" and invent rather than relate; we would like to give them an object lesson on Convent requirements.

ELIZABETH BURLEIGH,

Secretary.

**The Margaret Bourgeois Circle, Ottawa, Canada.**

The Margaret Bourgeois Reading Circle was organized at the Gloucester Street Convent, Ottawa, Ont., on Jan. 12th, '99, the anniversary of the death of the venerable

foundress of the Congregation de Notre Dame. Regular semi-monthly meetings were held up to May 5th; the final examinations and closing exercises making it a necessity to discontinue its sessions until the coming scholastic year.

Since the organization of this beneficial society, the intellectual improvement in its members has been very marked and equally encouraging. We have been enabled to lift the veil that covered the history of many of our great men and women and have learned to appreciate their noble doings. A taste for useful reading has been developed by the efforts of the circle and now with the impetus of knowing how to glean from the records of the past, noting the important features, the perfecting of the study of any special period, or feature of an epoch, has no longer any terrors for a member of the M. B. R. C. The members' badge bears the coat-of-arms of the Congregation de Notre Dame.

We have, in the past meetings, dwelt particularly on French Canadian Literature. The historical personages will be found in the tabulated report in this issue of MOSHER'S MAGAZINE.

The meetings have been presided over by the Mother Superior and the staff of teachers.

**The Aquinas Circle, Mobile, Ala.**

One of the recently organized Catholic Reading Circles is the "Aquinas," of the Cathedral Parish, Mobile. Its membership consists of Catholic ladies and numbers nearly a hundred. Organized at New Year's, they have gone enthusiastically to work. The study subject for the first season has been "The Women of the Bible," illustrated by original papers and selected readings. The Circle meets fortnightly and the exercises consist of essays, readings and music. Bishop Allen gave the Circle its name and its motto: "In necessariis unitas, in non-necessariis libertas, in omnibus caritas." The officers of the Aquinas are: President, Mrs. M. E. Henry-Ruffin, Vice-President, Miss Belle Neville; Secretary, Miss Mary G. Walsh, Treasurer, Miss Margery Burke.

On the 16th of May, the Circle gave its first public reception at the Cathedral Hall.

This was a delightful literary and social event. The following was rendered:

Overture—Mr. Richard Ching.

Welcome—Miss Margery Burke.

Duet—Miss Jeannette and Miss Belle Dominique.

Address, "The Aquinas Reading Circle," Mrs. M. E. Henry-Ruffin.

Trio, Miss Mary G. Walsh, Messrs. Jas. Quill, Jr., and William Daly.

Address, "Synopsis of Our Season's Work," Miss Belle Neville.

Address, Bishop Allen.

Social Chat.

Closing Hymn, by the Circle.

By a happy coincidence, the reception occurred upon the second anniversary of Bishop Allen's consecration. Just before his address, Mrs. Ruffin, in the name of the Circle and with cordial congratulations and good wishes presented the Bishop with a beautiful basket of flowers. The Bishop responded very feelingly to the expressions of good will, on his anniversary, and praised the good work of the Circle, wishing it continued prosperity.

**The Hecker Circle, Memphis, Tenn.**

The Hecker Circle at Memphis, Tennessee, held the last regular program meeting Monday afternoon, May 15th, with Mrs. C. J. P. Mooney as hostess. The subject, "Why We Love and Honor Our Blessed Mother," was presented in a conversation by several members, Mrs. George Garvey leading. Mrs. Mooney, who has a very beautiful contralto voice, sang Mascagni's "Ave Maria." A letter was read from the founder, Miss Clara Conway, setting forth the value of individual influence as a factor of success in Reading Circles.

The object of the Hecker Circle is the study of Catholic truth. The members do their literary work in the Nineteenth Century Club, an organization for literary purposes. The Hecker Circle is open to non-Catholics in the spirit of Father Hecker, the great Paulist. A social meeting at the home of the president, Mrs. M. Gavin, on June 5th, closed the work of the present season. Mrs. C. B. Russell is secretary and treasurer and Miss Anna Rice is corresponding secretary.

**The Notre Dame Reading Circle, Hamilton, Ohio.**

This Circle has issued a complete and well

arranged calendar for 1899-1900, embracing the subject of study, assignment of topics to members, and other practical and useful matter. We give here the constitution and by-laws, order of business and suggestions from this calendar, believing they will be helpful to other Circles, and to those about to organize new Circles.

## CONSTITUTION OF N. D. R. C.

### ARTICLE I.

This organization shall be called "Notre Dame Reading Circle."

### ARTICLE II.

The object of N. D. R. C. is the intellectual, social and religious culture of the members, to be attained by reading, study, and writing of essays.

### ARTICLE III.

SECTION 1. The meetings shall be held at Notre Dame Academy, on the second and fourth Sundays of each month.

SEC. 2. Special meetings may be called by the officers when necessary.

### ARTICLE IV.

The officers shall consist of President, Vice-President, Secretary, Treasurer and Librarian. Nominations shall be made by informal ballot.

### ARTICLE V.

Membership of one year shall be necessary for eligibility to any office. No member shall bring a visitor to the regular meetings without the consent of the moderator.

### ARTICLE VI.

The President shall preside at all meetings; assign topics of studies or essays; inform the Secretary of absence of members, in order that she may make inquiries as to cause of said absence.

### ARTICLE VII.

The Secretary shall—

SEC. 1. Keep a record of the names and residences of the members of the N. D. R. C.

SEC. 2. She shall keep the minutes of each meeting.

SEC. 3. She shall read said minutes after the roll call of each meeting.

SEC. 4. She shall issue invitations when necessary.

SEC. 5. She shall inquire into the cause of absence of the members.

### ARTICLE VIII.

The Treasurer shall take entire charge of the funds of the Circle. She shall keep an exact account of all money received and expended by her.

### ARTICLE IX.

The Librarian shall keep a catalogue of the books of the Circle. She shall see that the rules of the library are strictly enforced.

### ARTICLE X.

The election of officers shall take place on the second Sunday of April each year. The election shall be made by informal ballot. The new officers shall assume control of the Circle on the fourth Sunday of April of each year.

### ARTICLE XI.

SEC. 1. The Board of Officers shall constitute an Executive Committee to transact any special business which may present itself.

SEC. 2. They shall hold their meetings on some convenient day other than the regular day of assembly to arrange for business matters.

### ARTICLE XII.

SEC. 1. The membership fee shall be one dollar a year, payable between January 1st, and May 1st, of each year.

SEC. 2. All money received by N. D. R. C. shall be expended for general literature for the use of members only.

### ARTICLE XIII.

SEC. 1. Topics for study or essays shall be assigned alphabetically.

SEC. 2. Each member shall fulfill her part of the program faithfully.

SEC. 3. If prevented by any cause from taking part in the program the members shall themselves appoint a substitute, exchanging places with some other member.

### ARTICLE XIV.

Amendments to the Constitution may at any time be proposed; and if said amendments receive a two-third vote, they shall be incorporated.

## BY-LAWS.

### ARTICLE I.

A tax of five cents shall be levied for each absence.

ARTICLE II.

A tax of twenty-five cents shall be levied upon each member who, as leader, fails to provide a substitute.

ARTICLE III.

A tax of five cents for each tardiness.

ARTICLE IV.

The library shall in accordance with rules of library levy a tax of three cents per day, for all books detained beyond the time for which they were checked.

ORDER OF MEETINGS OF N. D. R. C.

FIRST. The meeting shall be called to order at 4:30. Prayer—Roll-call—Quotations from memory from the Following of Christ, by Thomas A' Kempis.

SECOND. Reading of the minutes by the secretary.

THIRD. Reading of Cantos.

FOURTH. Reading of Essays.

FIFTH. Lesson by the moderator.

SIXTH. Angelus.

SEVENTH. Business.

N. B.—Ten minutes will be allowed for each essay. Members are earnestly requested to prepare the work assigned, and come to the meeting prepared to take part in the discussion of the day's lesson.

SUGGESTIONS FOR THE ANALYSIS OF A BOOK, ESSAY OR POEM.

I. Read the book, poem or essay twice.

(a) To learn the entire contents.

(b) To reflect upon them and form a judgment.

II. Classify the work—i. e. assign it to its proper place in literature—history, biography, fiction, travel, adventure or science.

III. State whether it be poetry or prose.

If poetry whether it be blank verse or rhyme.

IV. State whether it is narration or description.

V. Style is the manner in which an author expresses his thoughts: State whether it be figurative or literal; clear or obscure; simple or affected; ludicrous or pathetic; emotional or practical.

VI. Events—Real or fictitious; probable or improbable.

VII. Time—i. e. century—and period of time covered by the work.

VIII. Place—country—city or town.

IX. Name the leading personages in the work—and describe each, giving some leading characteristic.

X. Motive—i. e. what lesson does the author wish to teach? what plot does he construct in order to develop his moral.

XI. State your opinion of the work and give some short quotation.

N. B.—Study form of literary analysis and book reviews in some good magazine. Ten minutes allowed for each paper.

Reading Circle Reports for Current Year

Reading Circles and Study Clubs for the ensuing year are requested to report their organization under the following heads and forward their reports to the office of Mosher's Magazine at the earliest possible date:—

Place.

Name.

Year organized.

Current year's work begun.

Frequency of meetings.

Subjects of study, or reading courses.

Members—Men—Women.

Books used in current year's reading.

Fees.

Officers.

Remarks.

CHAMPLAIN SUMMER SCHOOL.

It has been our pleasure to say from year to year, when reporting the proceedings of the Catholic Summer School of America, that "the session just closed was the most successful since the establishment of the institution." We can repeat this with greater truth than ever after summing up the results of the session of 1899. The Summer School is going forward each year. It is growing in development and growing in attendance; in fact, the attendance is growing

so fast that buildings for accommodation cannot keep pace with it. This year three of the largest buildings on the grounds were erected, namely, the Champlain Club Annex, the Brooklyn Cottage, and Curtis Pine Villa, with a total capacity of fully two hundred persons. Yet the accommodations were overtaxed, and many were unable to find rooms on the grounds.

The educational program measured fully up to the standard of previous years, while

the social life was surpassingly attractive, satisfying every desire in its varied features. The notable events aside from the routine program, were the receptions to President McKinley, Archbishop Martinelli, Governor Roosevelt, Archbishop Bruchesi, of Montreal, and Hon. John B. McDonough, Secretary of State of New York and Regent of the University of the State of New York. The session opened most auspiciously, there being an unusually large number present, the attendance being considerably augmented by the excursion from New York City under the able management of Mr. D. J. O'Connor.

We shall issue a special number during the fall, containing a full report of the session.

### THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

We are pleased to learn from reports of the Columbian Catholic Summer School at Madison, Wis., that that institution was from a literary, educational and social standpoint, very successful.

### AN INVALUABLE GUIDE TO SELF-EDUCATION.

#### READING CIRCLE MANAGEMENT MADE EASY.

Since the establishment of the Catholic Reading Circle Review in 1891, every issue has contained information of unusual value on the organization and management of reading circles; and, taken as a whole, the Reading Circle Review is a systematic, connected, and authentic history of the Catholic Reading Circle movement. The back numbers of this Review are invaluable to leaders and directors of reading circles, for the information contained cannot be found elsewhere on Catholic reading circle system and methods.

The greatest difficulty in the management of the reading circle is in the selection of interesting reading courses with suitable books, and the preparation of programs. The Review contains all this information prepared by competent authorities. Leaders and directors will find in the Review:

1. Courses of reading and study in History, Literature, Science, Art, and Religion.
2. Recommended books for the different courses.
3. Programs containing valuable suggestive topics and exercises.
4. Reading outlined for the week and month.
5. Reports from circles illustrating methods.
6. Articles from leaders telling how successful circles are organized and conducted.
7. Questions and answers giving clearly and concisely the text of the subjects of the different courses.

Following are some of the courses, with directions by which they may be followed by the individual, circle or study club.

**HISTORY.**—Ancient Greece and Rome.

History of the Middle Ages.

American History.

English History.

History of the Catholic Church.

History of the Protestant Reformation.

Bible History.

**LITERATURE.**—History of Ancient Literature.

American Literature.

English Literature.

**SPECIAL COURSES** on Study Class System, with full text of Subjects.

Christian Art, by Eliza Allen Starr.

American Literature.

English Literature: 1. Epochal Poets;

2. Masterpieces in English Poetry, by Thomas O'Hagan, A. M., Ph. D.

**SCIENCE.**

Astronomy.

Geology.

Political Economy.

Socialism.

Electricity.

Physics.

Besides the Reading Courses this magazine contains articles of exceptional worth by the ablest Catholic writers on subjects always of interest. "It is an abundant treasury of information and instruction of all kinds and any Catholic teacher, teaching community or Reading Circle that does not take the pains to possess it is distinctly behind the times."—*Church Progress*.

We have in stock a limited number of copies selected from the different volumes, which we will sell for 10 cents a copy or 12 copies for \$1.00.

Orders should be addressed to

MOSHER'S MAGAZINE,

Youngstown, Ohio.

### MOSHER'S MAGAZINE.

READING COURSES FOR 1899-1900. BEGINNING  
OCTOBER, 1899, ENDING JUNE, 1900.

AMERICAN YEAR.

*Development of the Nation*—Political, Social, Industrial, Literary, Educational, Religious—Illustrated.

1. Leading Facts in American History.
2. Industrial Development in the United States.
3. Social Evolution in the United States.
4. American Politics.
5. Masterpieces in American Literature.
6. The Church in the United States.
7. Education in the United States.
8. France in the 19th Century.



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No. 5

## CHAMPLAIN SUMMER SCHOOL.

(LEGAL TITLE—CATHOLIC SUMMER SCHOOL OF AMERICA.)

CLIFF HAVEN, N. Y., ON LAKE CHAMPLAIN.

REPORT OF THE EIGHTH SESSION, JULY 10TH TO AUGUST 25TH, 1899.

The eighth session of the Champlain Summer School was not opened as in preceding years, with Pontifical High Mass at St. John's Church, Plattsburgh, owing to the arrangements for the large excursion party from New York City. This excursion, numbering one hundred and fifty persons, left New York Saturday evening, on the palatial Hudson River steamer Adirondack, and arrived at Albany Sunday morning. Mass was celebrated on the steamer, after which the party proceeded by

special train to Cliff Haven, arriving there at 2:30 P. M. The excursion was in charge of Daniel J. O'Connor, who so ably managed a similar excursion last year and who was chiefly responsible for the success of these two very notable events in the life of the Summer School.

Mass was celebrated for the large number that gathered at Cliff Haven from various parts of the country in advance of the New York excursion party in the chapel on the assembly grounds.

### LECTURE COURSES OF THE FIRST WEEK.

The session was formally opened by the Rev. M. J. Lavelle, president, Monday morning at 10:30 o'clock in the auditorium. Father Lavelle greeted the large number in attendance cordially, reviewed the history of the School, congratulated all friends of the institution on the vigorous life it has attained, and expressed officially the thanks of the administration to those who had labored incessantly and indefatigably to strengthen and advance the work.

Father Lavelle, after his formal opening remarks, introduced the Rev. Clarence E. Woodman, C. S. P., as the first lecturer of the session. An abstract of Father Woodman's lectures follows.

#### RAMBLES IN LITERATURE.

FIVE LECTURES BY THE REV. CLARENCE E. WOODMAN, C. S. P., OF NEW YORK CITY, AT 10:30 O'CLOCK A. M.

#### I.—THE POETIC AND DRAMATIC ART OF CHARLES DICKENS.

*Monday, July 10.*—The great author is known to fame as a novelist, but a study of his works reveals poetic talents of a high order. Much of his prose is in excellent blank verse, and when put in conventional form is easily recognized as such. Much of the poetry of Dickens is in praise of Christmas and the good cheer and good will and good fellowship which that season commemorates. His genial, affectionate nature loved the Christmas season, and he celebrated it many times in prose and verse. The "Ivy Green" and "Autumn Leaves" are perhaps the best known of the shorter poems of the author, as both have been set to music and were very popular songs some years ago. It is unfortunate that the novels of Dickens which have been dramatized have been so poorly staged. He possessed

every requisite for a dramatic author. His knowledge of human nature was profound and his descriptions of men and things photographically accurate. His poetic instinct runs through all his works, and while his highest achievement was not in verse this innate feeling colored all his work.

## 2.—TENNYSON THROUGH CATHOLIC SPECTACLES.

*Tuesday, July 11.*—It is a noteworthy and gratifying fact that the distinctively religious portion of Tennyson's poetry is so free from intolerance and bigotry. His poetry is pleasant reading for Protestant and Catholic alike. There is a very definite vein of religion in his verse; in many places it breathes a true, heartfelt devotion. He is thoroughly Christian. While a lover of nature, he does not deify nature. With him, God is not blind chance, or a sequence of inexorable laws, but a Divine Person—a Providence, who answers prayer and whose judgment of good and evil is foreshadowed here in this mortal life. While his sympathies were with the broad Church party, which seems to subordinate all attributes of God to the single one of mercy, he sets forth his belief very modestly and confesses himself a mere "infant, crying in the night, with no language but a cry." Like Cardinal Newman, he finds the strongest arguments for the existence of God in the voice of conscience. Invocation of and prayer for the dead is a distinctively Catholic touch in Tennyson. The poems of Tennyson are not, of course, distinctively religious. He was a poet of the world. He sang of love and womankind, but the love was honest and lawful love, and the womankind idealized and spiritualized.

## 3.—AMERICANISMS, GOOD AND BAD.

*Wednesday, July 12.*—Many so-called 'Americanisms' are not so at all; they are perfectly legitimate descendants of English forefathers, and, in many cases, still in use in parts of England. English writers grow quite hot and indignant over the American custom of spelling such words as honor, labor, etc., without the u which their custom enforces, because thus we lose sight of the derivation of the words through the Norman French. Logically, these critics

should not stop at "honor" and "labor," but should also write "doctour," "oratur," etc., as these words come to us from the Latin through precisely the same channel. Most of the American terms used in railway parlance seem preferable to the English ones. Surely "ticket-agent" is better than "booking-clerk," for nowadays no one ever "books." The American word "elevator" is not so good as the English "lift," for it expresses motion in only one direction. The words "bring," "fetch" and "take" are widely misused among us. For example, in a church notice-book appeared not long ago this announcement: "The envelopes in the pews are for our annual collection. Please bring them home and take them back next Sunday."

## 4.—THE VERSE OF CARDINAL NEWMAN.

*Thursday, July 13.*—Perhaps no figure in the English literary world occupied in his time so commanding a position as did John Henry Newman. He was, by nature and by grace, a preacher and a theologian of the most distinguished rank, but he was also a poet of no mean order. Had his life been one of leisure, he probably would have been a poet pure and simple. The intimacy of his work is particularly striking. It is like reading a personal diary. It is interesting to compare the verses written before Newman was a Catholic with those written afterward. The former show a definite, unmistakable Catholic tendency. But in the latter there is a breadth, a cheer and warmth which we miss in his earlier work. In his wonderful "Dream of Gerontius" is set forth uncompromisingly and even obtrusively the doctrine of Purgatory. He holds and proclaims an absolute conviction of Catholic truth. There is no "riddle of the earth" for him. His creed is definite and unshaken. While Tennyson sings of the "Golden Year," he sings of the "Golden Prison," which was to him far more real and of infinitely more importance.

## 5.—LONGFELLOW THE POET OF THE FIRESIDE.

*Friday, July 14.*—A distinguishing characteristic of the verse of Longfellow is its purity of sentiment. He is pre-eminently the poet of the home circle. External nature is the favorite theme with him rather than

the workings of the human heart, and hence his poems are simple and unaffected in construction and are free from long and involved reasonings, such as we find in Browning. He was not so successful in dealing with the supernatural, not possessing either that wealth of diction or that intense and passionate feeling which are evinced in some of Poe's weird fancies.

Longfellow is at his best in describing in quiet and gentle tone rural or forest scenery. There we recognize the master's hand. He did not and probably could not write of wild and turbulent and fierce emotions, because he did not feel them. He sang best of what he felt of the beauty and the joy of a good life, the pure happiness of domestic peace. There is a sense of rest and content which accompanies all of Longfellow's verse. His choice of a poet in his beautiful lines, "The Day Is Done," best describes himself.

#### ANCIENT AND MODERN SUMMER SCHOOLS.

BY THE REV. J. R. TEEFY, A. M., LL. D.,  
OF THE CONGREGATION OF ST. BASIL, PRESIDENT OF ST. MICHAEL'S COLLEGE, TORONTO, CANADA.

*Monday, July 10, 8 p. m.*—Most of Father Teefty's eloquent lecture was devoted to an estimate of the work of the Champlain Assembly. He said in substance:

The Summer School's importance is not a thing of yesterday. Your work cannot be estimated, for ideas, thoughts and words cannot be measured. The School depends for success upon program of studies and associations rather than on numbers. The great central work mapped out by the Master of the world was education. The command was "Go and teach."

It is necessary for Catholics to know more of each other. I mean Catholics of the universal Church, not of one district. The Catholic atmosphere is what is wanted. Any legitimate plan to bring Catholics together is a great advance in the work of the Church.

To be efficient the program must be systematized. There is the increasing danger of the lectures becoming desultory. It is most important for the educated laity to have a knowledge of philosophy. I would

urge it as a means of the soul's elevation. Let a graduate course of four years in the various departments be founded.

We are apt to be irreverent with the hal-lowed past. The ancient counterparts of this School may be found in the Garden of Eden, the abode of Christ and the Academy of Plato. The method of teaching in the first was an infusion of grace. The word of God brought knowledge to the disciples of the Great Teacher. It was the privilege of the Greeks to discover the sovereign efficacy of reason. The world owes much to Socrates, Plato and Aristotle. The good of Plato's teaching lies in the fact that he taught men to have high ideals. We thus find the Academy of Plato, *mutatis mutandis*, in the Summer School on the shores of Lake Champlain.

#### A GROUP OF IRISH POETS.

BY MR. MICHAEL MONAHAN, OF ALBANY, NEW YORK.

*Tuesday, July 11, 8 p. m.*—On Tuesday and Thursday evenings the lectures were delivered by Mr. Michael Monahan, of Albany, a magnetic speaker. A brief abstract of the two lectures follows:

Simplicity, the first note in nature, is also the last and highest note in art. The best Irish lyrics are peerless in the natural respects of spontaneity and delicacy of sentiment. Many poets of Erin, though unable always to maintain Moore's classic level, nobly voiced the aspirations of their fellow-countryman.

A recent writer has called James Clarence Mangan the greatest Irish poet of modern times. At any rate, he has done things which evince extraordinary power and an imagination rare among Irish poets. With him patriotism was a passionate actuality. An eternal aspiration for freedom finds expression in poems like "My Dark Rosaleen."

No man was dearer to the hearts of Irishmen than Gerald Griffin. He has little of the bardic spirit which animates Mangan, but he excels that poet in tenderness. His "My Mary of the Curling Hair" is the truest, sweetest love song in the world.

One of the singers of the Young Ireland agitation was Thomas Osborne Davis. He is the Sarsfield of poets. He has both the latter's ferocity of attack and moments of

tenderness. Callanan is sometimes considered a third rate poet, but he is really the author of a poem remarkable for its descriptive beauty.

As for the poets of 1848, we shall not soon look on their like again. Paltering Parliamentary methods will not give us another Davis or Griffin, but if the national spirit bursts out again their fervent songs will find an echo in the hearts of the people.

THOMAS MOORE, POET AND PATRIOT.

*Thursday, July 13.*—Poets are as various as their fellow-beings who do not sing in verse. There are those who have sung for men, and poets who have sung for poets. Thomas Moore in his highest moments of rapture sang to both. Critics have condemned the pseudo Orientalism of his Eastern tales, but they could not but award the palm to his unrivaled Irish melodies. Their author had felt the inane quality of much that passed for English song in his day and

had determined to write with a purpose. Despite ungenerous attacks, Moore was as sound a patriot as ever lived. Through the effect produced by the publication of his melodies, no less than through the oratory of Daniel O'Connell, Catholic emancipation became an accomplished fact. Whether facing the turbulence of a mob or the polite sarcasm of a drawingroom society, he was equally the stanch champion of the oppressed Green Isle.

The best poem in the cycle of tales in "Lalla Rookh" is "The Fire Worshipers," in which the Irish cause is thinly disguised under the name of Iran.

Moore was a man of the rarest and purest genius; a patriot who kept his principles, who was never ashamed of his country, who gave it his best thought and highest inspiration; the ideal of two generations of society; an illustration of the best possibilities of the Irish character; and a man the gentility and animation of whose wit was as fine as his poetry.

## NOTES AND SOCIAL EVENTS OF THE FIRST WEEK.

The work of establishing a library which was begun by Father Lavelle, in 1898, resulted in the acquirement of nearly 2000 volumes of the best books in the various departments, history, literature, art, science, biography, travel, philosophy, theology, economics, sociology, law, etc., etc. The library was classified and systematized by Miss Mary Rourke, assisted by Miss Vivian Hart and Miss Gallia, all of the Cathedral Library, of New York City.

The Summer School Association purchased from C. B. Wing about sixteen acres of land adjoining the Summer School grounds to the north of the Champlain Club, on the lake front. This accession is very valuable to the School. This year it was utilized for a recreation field, a feature greatly appreciated and thoroughly enjoyed by all who attend the School. In this field, which included a running track, baseball diamond, a nine hole golf course and other accessions for out-door recreation, was held daily competitive contests in feats of athletic skill, and games which furnished amusement and pleasure.

Mr. George S. Salmon, of New York, was

instructor and director of field sports and he filled the position with ability and to the satisfaction of all. To Mr. James E. Sullivan, president of the Knickerbocker Athletic Club, of New York, is due to a large extent, the successful development of this much enjoyed and practical department of advanced recreation.

Among the additions and improvements may be noted the following: A large number of new bath houses, the demand for which proves the popularity of Lake Champlain bathing and the beautiful Cliff Haven bay sand beach.

The dining hall was enlarged for the third time since its erection. It will now accommodate 400 persons at one sitting, and is one of the largest and best equipped dining halls in the state.

The most notable additions are three new buildings, the Champlain Annex, the Brooklyn Cottage, and the Curtis Pine Villa. The club annex is situated on the adjoining lot to the club, south on the lake front. It is a large plain structure with not one pleasing architectural point of attractiveness. It was hastily constructed, how-

ever, and is not finished. So we may hope the club management will make its annex as pleasing to the eye as the many beautiful cottages which now adorn the grounds. The interior of the Annex is more satisfactory. It contains forty sleeping rooms, many being in suite with baths. The rooms are well furnished, large and pleasant.

The Brooklyn Cottage is not only one of the largest but also one of the most beautiful on the grounds. It has a commanding position on the lake front. Its style is Romanesque with a few relieving touches of the modern colonial. The interior is finished in light colored hard wood, and the furnishings are rich and comfortable and in keeping with the needs and the season.

The Curtis Pine Villa, erected by Mrs. N. Curtis Lenihen, of New York City, is very beautiful, and certainly is the most artistic looking cottage on the grounds. Mrs. Lenihen spared no expense in the building and equipment of her cottage. She planned and directed most of the details and her taste and judgment are to be commended. Many believe with Mrs. Lenihen that her cottage has the best location on the grounds.

Sunday evening, July 9th, the excursionists were given a reception at the New York cottage, where the following program was well rendered: Piano solo, Miss Katherine McDonald; reading, Mr. Arthur R. Ryan; piano solo, Miss Reid; reading, Miss Cecelia Smith; reading, John Jerome Rooney; character sketches, M. T. Gaffney Taaffe.

Monday evening there was a hop at the Champlain Club.

Tuesday evening the New York cottage again entertained.

Wednesday evening, at the auditorium, Gilbert's farce comedy "The Wedding March" was presented with the following leaders in the cast: Mr. T. Gaffney Taaffe, Mr. Arthur Ryan, Miss Julia Sullivan, Miss Meade, Miss Lyon and Mrs. Hart.

Thursday evening the beautiful Brooklyn cottage was formally opened and the members of the School were very hospitably entertained by the Brooklynites. A program consisting of music and recitations was excellently rendered.

Preceding the lecture by Mr. Monahan on Thursday night a very fine musical pro-

gram was well rendered consisting chiefly of Moore's melodies, which harmonized with the lecture of the evening, which was on Thomas Moore.

Mr. Andrew A. McCornick, of New York, formerly manager of the Broadway Theatre, rendered invaluable service in the arrangement of social programs, his fine taste and discriminating judgment making every function in which he interested himself—and they were numerous—high in tone, beautiful in execution and a pleasure to participate in or to witness.

Friday evening an open meeting of the Authors' and Writers' Guild was held at the auditorium. The Rev. John Talbot Smith, president of the society, acted as chairman. The report of the Guild and the minutes of its last meeting were read by Arthur R. Ryan, secretary and treasurer. After a few pointed remarks on the method and aims of the society, Father Smith introduced the Rev. Father Burke, C. S. P., who addressed the audience on the writings of the late Rev. Augustine Hewitt, of the Paulists. Then followed in order readings by John Jerome Rooney, vice-president of the Guild; the Rev. J. J. Donlan, of Brooklyn; Michael Monahan, of Albany, and T. Gaffney Taaffe, of New York. Father Donlan, having nothing of his own work with him, read "The Mild Monomaniac" from a book of plays, "The Old Patroon," written by George S. Connell. After the meeting the Champlain Club gave a large hop, which was the first of a series of Friday night dances.

The first euchre of the season was given at the Rochester cottage on Saturday evening. The tables were arranged on the spacious piazzas, thus comfortably seating the large numbers who responded to the cordial invitation.

The excursion party from New York spent a week of such varied pleasure as they never had before, and so attractive did they find Cliff Haven that not more than one-half of the party returned to New York at the expiration of the time limit on Saturday, and all would have remained were it possible.

The field and aquatic contests during the week were spirited, the winners receiving handsome silver and bronze medals.

## LECTURE COURSES OF THE SECOND WEEK.

### IMPRESSIVE RELIGIOUS SERVICES.

*Sunday, July 16.*—The second week of the eighth session of the Champlain Summer School began with Pontifical High Mass at St. John's Church, Plattsburgh, on Sunday, July 16, at 10:30 o'clock. The celebrant of the Mass was the Rt. Rev. Bishop Gabriels, of Ogdensburg, N. Y.; the assistant priest was the Rt. Rev. Monsignor James F. Loughlin; the deacons of honor were Revs. William J. Kirby, D. D., of Washington, D. C.; Thomas McMillan, C. S. P., of New York City; the deacon of the Mass was Rev. Roman Kirchner, O. S. B., of San Antonio, Florida; sub-deacon, the Rev. Dr. R. F. Cotter, of St. Thomas Aquinas' Seminary, St. Paul, Minn.; and the preacher, the Rev. James Daugherty, LL. D., of the Mission of the Immaculate Virgin, New York; master of ceremonies, the Rev. M. J. Lavelle, LL. D.

The subject of Father Daugherty's sermon was the "Holy Mass in History," and he opened his discourse by saying: "The Catholic Church lives by its sacrifice. It is to assist at the offering of this that you gather in church every Sunday. She holds that sacrifice and sacrament were both instituted by God. To support this she appeals to dogma, to Scripture, to tradition, and likewise to history. During her nineteen centuries of existence she has been constantly piling up this evidence of the truth of her teaching.

From the beginning, God demanded sacrifice of His creatures. He laid down the laws, and ceremonies, and times of sacrifice, and selected a priesthood who would offer all oblations to Him. The Jewish people as a nation were faithful in the observance of this till the great day when on Calvary the eternal Son of the eternal Father gave Himself as a sacrifice for all sin, past, present and future. This is the center of all Catholic worship, all in the Church is done by it and in view of it. In consequence of it, Catholics have always devoted wealth and talent to erect buildings worthy of the Mass. Take away the doctrine of the Presence of Jesus in the Mass and in the Blessed Sacrament, and you rob the Catholic Church of

the very essence of its existence. Its grand ceremonial becomes a useless thing. Its altar has no reason for being kept. Its walls may be left bare. Its altar lights may be extinguished. But how the belief in the Real Presence of Jesus explains religious history! It is a principle of religious belief that all the sacrifices of the old law were typical of the sacrifice of Calvary.

At 7:30 in the evening, Benediction of the Blessed Sacrament was given at the Summer School chapel and the Rosary was recited.

### SOCIOLOGY.

FIVE LECTURES BY THE REV. WILLIAM J. KERBY, PH. D., S. T. L., OF THE CATHOLIC UNIVERSITY, WASHINGTON, D. C., AT 10:30 O'CLOCK A. M.

#### I.—THE PARTIES TO THE LABOR QUESTION.

*Monday, July 17.*—The work of social reform is one in which many agents must co-operate; individual, class, state, religion, the public, each has an important role. Effort by one alone or by some of the agents is futile. In order to understand the situation and to measure rightly the share of each in reform, we must analyze the conflict between labor and capital and understand the points of view of the contestants. The history of strikes in the United States shows that questions relating to wages, hours of labor and the recognition of trades unions are the chief causes of strikes, hence the actual issues in the labor question. As a rule, they have been raised by organized labor. But public opinion has brought out other issues regarding the work of women, children, protection of life, health and morals. These have to a large extent been settled by labor legislation. The employer and the laborer being central figures, we must first understand them. We find that the employer has a peculiar psychological constitution, so to speak; that he is led to regard himself as a picked man, upon whom the risks of industry rest; whose judgment is called upon constantly where much is at stake; his responsibility and authority bring about a habit of decision and self-reliance. The na-

ture of industrial life tends to emphasize the business view of life, to the detriment of the ethical. Thus constituted, the employer is confronted by the laborer, who repudiates the principles of the former, denies his authority, and claims the right to exercise supreme authority in the name of the wage-workers. This is the true conflict—this alone can explain the conditions. Reform, as far as it affects the labor question, must begin by appreciating this deeper character of the conflict. When the participants are rightly understood, we must aim to teach the many agents of reform what their duty is, and insist that no one alone can accomplish anything. Reform must come—we need it. It can come only through organization and co-operation. They will come only through education; the people must understand the situation and know their responsibility.

## 2.—THE ROLE OF THE STATE.

*Tuesday, July 18.*—The most direct manner in which the State co-operates in social reform as far as related to the labor question, is through legislation. He said, in his lecture a brief study of its principle is made. A fundamental principle of our political life accords to every citizen the right of freedom of contract; that is the right to make any contract not criminal or immoral. It is based on the general liberty guaranteed and on the essential right to acquire, protect and possess property. Hence, the labor contract is free. Laborers and employers "may freely make with each other any contract they choose, not criminal or immoral, and such contract will be valid; and generally speaking, the legislatures have no right to forbid or regulate such contracts by law, if the parties are citizens of full age." (Stimson.)

The exercise of the right, however, is limited by the police power of government—the right of the Legislature to pass any law necessary to the safety, comfort or well-being of society. This is the explanation and justification of labor laws. Through the practically unlimited freedom of contract enjoyed during the first half of this century, most of the difficulties of the industrial situation were generated. The settled policy of the nations now is to limit

freedom of labor contract so that men, women and children who labor may be protected. We have as yet little legislation on the rate of wages, but considerable regarding time, place and manner of payment. The hours and time of labor are to some extent determined by law, particularly for the work of women and children. There is also much special legislation affecting particular kinds of labor, such as mining, railroad labor, etc. Many laws which have been enacted by legislatures have been declared unconstitutional on account of violation of the right of freedom of contract, or because they seemed to be class legislation. We might include under the name of labor legislation, all laws relating to strikers, boards of arbitration, factory inspection, etc.; and as well, laws creating bureaus of labor, employment agencies and the like.

Much labor legislation fails of its purpose through indifference of officials and of the public. Only where concern is shown, where public opinion directs, supports and protects the law, can the great power of the State be effective for reform.

## 3.—THE ROLE OF THE PUBLIC.

*Wednesday, July 19.*—Viewing the processes of industry objectively and subjectively, we notice that consumption is the absolute dominant purpose in all. At every stage in the whole process of production and distribution, the wishes, taste, preferences of the prospective purchaser serve as guide. This is clearly seen by even a brief analysis of industry. That being the case the public, or the consumers—those who purchase and use products of industry, have a position of power and responsibility in industry. Hence there must be an ethics of consumption. Not alone an individual ethics which requires the individual to purchase and use goods in accordance with moral law, but as well a social ethics; an ethics based on his nature as a member of society and tending to enable society to fulfill its purpose. The ethics of consumption, then, appears as a portion of social ethics. It is difficult to draw up the code, to specify that this particular obligation exists for this or that person.

But taking a comprehensive view of the social condition, the nature of man, and of

social processes, and the exigencies of reform, there can be no mistake in maintaining that we have an ethics of consumption. We require an educational campaign which will teach the public what are the principles and methods of industrial life; what are the relations of producer and consumer. Following that, the sense of social responsibility must be awakened. Then some practical plan of organizing the public must be devised by which the public will be enabled to take its role in reform. Only when public conscience is awakened and enlightened, when the public realizes its position and responsibility as the great body of consumers, only then will other agents do their best work. Public opinion is, or should be, a centre whence radiate the influences which force individual, class, state and religion to take their position in reform work. Two methods already attempted, by which it is hoped that this may be accomplished, are found in Consumers' Leagues and the Trade Union Label.

#### 4.—THE CONSUMERS' LEAGUE.

*Thursday, July 20.*—The analysis of industrial processes made in the preceding lectures showed a justification for the belief that there is an ethics of consumption. We have now to study the efforts that have been made to organize the public with a view to securing the observance of the moral laws which govern the consumer. The Consumers' League is "an association of persons who desire as far as practicable to do their buying in such ways as to further the welfare of those who make or distribute the things bought." This desire rests on a sense of moral social responsibility in the purchaser. It depends on purchasers whether or not honest methods shall reign in competition, whether or not humane conditions shall be found in places where the many forms of industry are carried on; whether or not social justice shall be made possible in the relations of employer and laborer. Hence Consumers' Leagues and their methods. They aim by educational efforts and by investigations to inform the public of conditions and of duty; by publishing lists of those employers who are honorable and just. They discourage fraud and oppression and enable the public to co-

operate effectively in reform work. As yet the leagues are not numerous or strong, but they are not old enough to have had a fair trial. They have accomplished much in an educational and reform sense in New York and Brooklyn, Syracuse, Pennsylvania, Illinois and Massachusetts. Their chief difficulties come not from employers, but from the indifference of the public. Alone the leagues can not accomplish much; taken as part of an organic plan of reform, they promise much.

#### 5.—THE UNION LABEL.

*Friday, July 21.*—The Trade Union Label is the epitome of trade union philosophy. To understand the role it plays, we must look to the meaning of the whole labor movement. Laborers have organized for protection and education. They consider the interests of the laboring class as identical, as opposed to those of the employing class; they believe that amelioration can come only by organization and action. This faith is intense and constant. Naturally then, they antagonize unorganized labor, and those employers who are unfriendly. They appeal to the public for sympathy and assistance. As a means to strengthen them in this threefold attitude, the union label was invented. It has a brief history, having been devised in California in 1872. It is now used by a large number of unions, and it is protected by law in many States. The label representing the philosophy of unions has its defects as a brief analysis of the situation shows. Yet it offers hope of accomplishing much for reform. With the spread of education among laborers, with the development of unions, there will come an evolution in the attitude of the people toward the whole labor movement. A gradual correction of the shortcomings of the label will be brought about. Meantime, it is our duty to understand it and assist in creating the healthy public opinion required for this improvement.

LECTURES BY JOHN FRANCIS WATERS, A. M.,  
OF OTTAWA, CANADA, AT 8 O'CLOCK, P. M.

#### I.—DEAN SWIFT AND HIS TIMES.

*Monday, July 17.*—The lecturer began by pointing out that Father Frank Mahony, better known as "Father Prout," the never-to-be-forgotten author of "The Bells of Shan-



don," going over from Dublin and visiting Newstead Abbey, bracketed both Swift and Byron in a brief but brilliant diagnosis: "From the tomb of Swift," says he, "to the place of Byron's wild revels the transition is, perhaps, not very natural; but there is one moral deducible from both. Had either clung to and cultivated a real affection, one would not have died mad and the other a victim of debauchery and recklessness in a far-off land." Mr. Waters asked permission to deal with his subject in a sort of reverse order, as "His Times and Dean Swift." In the brief time at his disposal, he gave a masterful sketch of the peculiar times against the background of which loomed up that extraordinary figure of Jonathan Swift, dominant, terrible, sombre, intellectually and politically, almost all-pervading. The background, too, is ample, for Swift was both blessed and banned with length of days, his life stretching from St. Andrew's Day, Nov. 30, 1667, to Oct. 19, 1745, some seventy-seven years. Mr. Waters pointed out that in those times England, Scotland and Ireland were literally three kingdoms. There was no organic union between even England and Scotland. It was not until March 11, 1702, that Queen Anne recommended the union of England and Scotland.

In fact, it was not until the 16th of April, 1706, that the Lords Commissioners of the two kingdoms met for the first time to treat of the terms of a union between the two countries. The articles of union were signed by the Lords of both kingdoms on July 22. On the 13th of October following, there met the last Parliament of Scotland and ratified the terms of the act of union. They were ratified by the Parliament of England on the 6th of March, 1707, and on the first day of May following—the day being one of thanksgiving for the union—the Queen's Majesty attended a divine service held with extraordinary royal pomp and state at St. Paul's Cathedral, and so the seal was set upon the act of union.

Swift as a pessimist, and yet deeply religious; as a man of letters; as a dominating political force; as the lover of Stella and Vanessa; in the strange revelations of the *Journal to Stella*; and in the awful loneliness of his tragic years of pitiable and helpless old age, when he was

"Deaf, giddy, helpless, left alone,  
To all his friends a burden grown."

were all presented to Mr. Waters' audience with a clearness, a force, a pathos and an intensity of earnestness that held their closest attention from his opening word until he closed.

## 2.—AN EVENING WITH DICKENS.

*Tuesday, July 18.*—Mr. Waters properly avoided biographical details, devoting himself mainly to the salient characteristics of the writer and to a few readings—or rather, recitations.

The lecturer dwelt on the lack of what is individually known as "a college course" in the case of Dickens, showing that while this lack did not prevent Robert Burns from being the greatest of Scotland's poets, neither did it prevent Charles Dickens from becoming the most popular—and in most respects the greatest—of England's novelists. "But," he added, "whereas the career of Burns exhibited the deplorable spectacle of genius almost continually linked with poverty and error, the career of Dickens shows the consoling sight of genius honorably emerging from poverty and obscurity to wealth and fame."

Mr. Waters said that it was no part of his intention to give an "outline" or "dry bones" of any one of Dickens' books. They were so voluminous, so replete with incident and episode, that such an attempt by anybody would necessarily be foredoomed to failure, but he could not forbear quoting from the preface to "*Oliver Twist*" a passage which was a defence—and all the better for being in Dickens' own words—against the allegations of an intrinsically stupid, mean, maudlin, vulgar class of readers who do not "take to" the great novelist's works on the ground that they deal too much with what such people are pleased to call "low life." This accusation, as well as the further one that Dickens' books are not what the same people are pleased to call "Christian" in tone, Mr. Waters proved to be cruelly false and eminently unjust. The lecturer demonstrated that there are four salient sides, so to speak, revealed in the writings of Charles Dickens—the tragic, the serio-comic, the pathetic, the sublime—and he gave readings to illustrate two of these.

## 3.—SECOND EVENING WITH DICKENS.

*Wednesday, July 19.*—In this lecture, Mr. Waters considered the pathetic and the sublime in the works of Dickens.

The reading which Mr. Waters gave to illustrate the former quality was the Death of Little Nell, from "The Old Curiosity Shop." This was listened to with rapt attention, after which Mr. Waters asked these questions: "Was Charles Dickens a master of pathos?" Yes. "Does the Death of Little Nell show him at his best in this regard?" The lecturer thought not. In saying this, Mr. Waters said that he knew he ran counter to the opinion of the great majority, but he could not help that. A few of the most competent critics maintained, and in his opinion rightly, that the Death of Little Nell, however beautiful as a piece of rhetoric was disappointing as a piece of pathos. Nell herself was too idealized, too ethereal, too much a figure in dreamland or in cloudland, to awaken human love, though the extreme beauty of the language in which her story is told enchained human interest. No such objection could be offered to offset the profoundly pathetic effect produced by the touching story of the life and death of little Paul Dombey, in *Dombey and Son*. It is all so perfectly natural and true to life, that we feel as if we had seen him in company with his sweet sister Florence, and heard him ask what the waves were always saying. Nothing more natural than the death-bed scene, when his old nurse is brought to him. The child remembers her at once after all the years which meant so much in his little life. No other woman would have called him her "dear boy, her pretty boy." And then the beautiful ending: "The old, old-fashion, death. But thank God for that older fashion still of immortality. And look upon us, angels of young children, with regards not wholly estranged, when the swift river bears us onward to the ocean."

Most interesting glimpses into Dickens' home life were given by Mr. Waters, and many particulars regarding his methods of work and his travels, especially his two trips to America. The one book that is unworthy of Dickens and of his great, kindly heart, is "A Child's History of England."

It is at times difficult to realize that this work is by the author of *David Copperfield*. Mr. Waters achieved, perhaps, his greatest success in the reading of "The Death of Sydney Carton," from "A Tale of Two Cities," to illustrate the sublime in Dickens' style. The lecturer's peroration describing Dickens at rest among the illustrious dead in Westminster Abbey, was most eloquent.

## ROUND TABLE TALKS.

A series of demonstrations introductory to the study of Biology that show its intimate relations to the fundamental problems of all branches of Physical Science and furnish data to justify the consideration of Biology—the science of life—as an independent science

BY JOSEPH P. WALSH, A. B., A. M., (FORDHAM,) M. D., (UNIVERSITY OF PENNSYLVANIA,) AT 9:30 O'CLOCK A. M.

## I.—PRACTICAL DEMONSTRATION OF BIOLOGY.

*Monday, July 17.*—The lecturer thus defined his topic:

Biology is the study of the phenomena of life, the study of life in all its phases, and it comprehends everything relating to life. It studies the structure of living things, and their development to this form; and takes in the functions, or all the vital actions carried out by them. We, therefore, divide biology into morphology, the study of form, physiology the study of the functions of living things, and embryology, the study of their development. The most general classification of biology is into zoology and botany. These two can be divided again into microscopic and macroscopic zoology and botany. The latter, visible as it is, to the naked eye is under our continual observation and everyone necessarily learns considerable about it, but the microscopical since it is also necessary to our existence, should not be neglected. Of the two forms of microscopical life, vegetable and animal, the former is more numerous and more important, and we will consider it first. There are three classes of vegetable micro-organisms, moulds, yeasts and bacteria.

Dr. Walsh defined each of these, and gave demonstrations of them under the microscope.

*Tuesday, July 18.—Bacteria.*

The principal role of bacteria in the world is for the benefit of mankind; only a few species are disease-producing. Without the bacteria the world would be covered with a mass of dead organic matter to such an extent that life would be impossible. They decompose all such material, breaking up the complex organic compounds, and give back to the air and the soil the simple elements belonging to them. Organic matter contains carbon, hydrogen, nitrogen, oxygen, sulphur, phosphorus, potassium and magnesium. The first four are the important elements. In putrefaction they are given off to the air in the form of carbon dioxide, water and ammonia; and the nitrogen is fixed in the soil in combination with oxygen, forming nitrates and nitrites. When the bacteria (or other living organisms) obtain their nutrition from dead organic matter, we call them saprophytes or saprophytic bacteria; but when they are unable to live on this, and require living organic matter, we name them parasites.

It is the saprophytic bacteria that are usually found in the water, in the air and in the soil. Under the microscope I have placed a drop of Philadelphia water in which you will see a number of these. The parasites are usually disease-producing organisms, and we call them so, whether they live on animals or plants. When they are necessarily disease-producing, we apply the adjective pathogenic (pathos disease, gignomai, to produce) to them. I have placed under the microscope pathogenic bacteria corresponding to the three varieties in our classification of yesterday, the conus of erysipelas, the bacillus of diphtheria and the spirillum of cholera. They are all dead, and there is consequently not the least danger in looking at them.

Dr. Walsh then made some interesting demonstrations of the ubiquity of these bacteria. He continued:

The animal organisms, or zoology, we divide into protozoa and metazoa. The former (protos first, zoon animal) represents the lowest form of animal life and are microscopic, the latter (meta above) are the other animals. The protozoa are classified into amœbæ, infusoria and sporozoa. The amœbæ are found in large numbers in the

water, likewise the infusoria. The one that I demonstrate to you, is a sporozoon, and is the cause of malaria. The amœbæ are minute bits of protoplasm without a cell wall, having the power of throwing out prolongations of their minute body into which the rest of the body flows. By this means they wander about and pick up their food.

### 3.—ANATOMY OF PLANTS AND ANIMALS.

*Wednesday, July 19.—*The animal body is composed of different tissues, as skin, muscle, bone, nervous and glandular tissue. The skin is protective and gives a certain beauty (because beauty, after all, is quite a characteristic and does its own function in the economy of nature); muscles are contractile tissues for the purposes of locomotion, defence and prehension. Bone is sometimes protective, as when it surrounds the vital organs in the thorax or the brain in the skull; the brain is a tissue for originating impulses by means of which the different functions of other parts of the body are carried out. All these different tissues studied microscopically are found to be composed of cells. A cell is a bit of protoplasm usually surrounded by a wall, that gives it a definite shape and containing a nucleus. Protoplasm protos, first, plasma, anything formed, or bioplasm, is a viscid, semi-fluid substance, exceedingly complex in its chemical composition. Its constitution is not exactly determinable, because in analyzing it, death is brought about necessarily and its composition more or less altered. It practically always has in its composition carbon, hydrogen, oxygen, nitrogen, phosphorus, calcium, sulphur, potassium and magnesium. This protoplasm contains the force which we call life. What this is, is beyond our comprehension. This vital force enables it to take in nutrition, to reproduce itself, and gives it its striking characteristic of irritability, or excitability. All cells, therefore, are made up of this protoplasm which reacts differently to irritation according to the function of the cell. Muscle cells, for instance always contract; glandular cells secrete. In the development of the animal all these different tissues with their different cells come from one parent cell.

Disease consists in a degeneration and death of these individual cells. The proto-

plasm changes, breaks up until finally nothing remains but a mass of detritus. When this happens to a number of cells in the same area or anatomical part, or connected together functionally, we call it disease. A disease caused by a micro-organism is, as one can readily see, a struggle between individual micro-organisms on the one hand and individual cells on the other. If the cells are victorious the micro-organisms are destroyed without harm to the individual, if the micro-organisms conquer, the cells are killed and disease results.

Tumors are a result of the multiplication of cells of certain tissues beyond that originally intended by nature. All that has been said here about animals applies equally well to plants. We see their different tissues, the bark, pith, leaves, etc., all made up of cells. The plant originally develops from one cell, it has its diseases, its tumors, analogously the same.

Demonstrations were made of cells of skin, muscle and nervous tissue, diseased tissue, tumors, plants, etc.

#### 4.—DIFFERENCES BETWEEN PLANT AND ANIMAL LIFE.

*Thursday, July 20.*—The trouble with the old definitions is that they do not serve to differentiate one class from the other. Many qualities which were once considered as showing difference, now illustrate the likeness of the two forms of life. Though the distinction still exists, it is growing narrower as observations multiply. The power of motion is found in plants in a few cases. The possession of chlorophyl is no longer a distinction. Likewise, the behavior as regards oxygen is no longer a means of division into classes. As there are insectivorous plants, the absolute use of simple materials for nutrition is not true. There are, on the other hand, many phases of similarity in plants and animals. Cellular multiplication and development may be demonstrated. There are also very close analogies in the structure and organic functions; respiratory, digestive, supporting and protective structures, are present in each.

#### 5.—RELATIONS OF THE HIGHER TYPES OF ANIMAL LIFE TO ONE ANOTHER.

*Friday, July 21.*—The blood is a liquid in which floats innumerable small bodies, cells,

in fact, which we call corpuscles. There are two kinds of corpuscles—red and white. The red carry oxygen from the lungs to all the tissues of the body. The white act probably in more ways than we understand at present, but a striking one of their properties is to serve as scavengers for the body. When infection, in the shape of pathogenic, micro-organisms, enter the body, it is their duty to prevent it. They do this by destroying the micro-organisms, usually by digesting them. It is probable that infectious micro-organisms are present in our bodies numerous times without infection, being caused on account of their destruction by the white corpuscles, to which under these circumstances we give the names of phagocytes. The proportion of red to white corpuscles in the blood is 1-700.

#### LANGUAGE CLASS.

The Rev. M. J. Lavelle opened a class in the Latin language on Monday, July 17, which he personally taught daily during the remainder of the session with great ability and most satisfactory results. The class numbered about fifty students.

RECEPTION TO THE RT. REV. MGR. JAMES F. LOUGHLIN, D. D.

*Thursday Evening, July 20.*—The most important event of the week occurred on Thursday evening, when the scheduled reception to the Right Rev. James F. Loughlin, of Philadelphia, vice-president of the School, occurred. This reception was of the nature of a tribute of overflowing gratitude to this ardent worker in behalf of the Champaign Assembly and an expression of congratulation for the dignity of Monsignor, recently conferred on Dr. Loughlin by Pope Leo XIII. In his honor the following program was beautifully rendered: Address, the Rev. Thomas McMillan, C. S. P.; piano solo, Miss Walsh; vocal solo, Miss Katherine Keenan; reading, Mr. T. Gaffney Taaffe; vocal solo, Miss Isabel Clarke; piano solo, Mr. Daniel J. O'Connor; address by the Hon. John B. Riley; address, the Rev. Michael J. Lavelle; vocal solo, Miss Caulfield; address, the Right Rev. Monsignor Loughlin.

The large and enthusiastic audience which assembled to do honor to the Monsignor displayed more than words the high and loving esteem in which he is held.

## SUN DIAL.

Rev. Clarence E. Woodman, C. S. P., furnished the following particulars concerning the sun dial, now in place in front of the Auditorium at the Assembly grounds, and which was placed there by Father Woodman. Its astronomical position is latitude 44 deg. 40 min. north; longitude, 73 deg. 27 min. west. It will denote correct Eastern standard time (75th Meridian) from the 16th of July to the 6th of August. During the rest of the Summer School Session it is fast, as follows: From the 8th to the 15th of July, and from the 7th to the 12th of August, one minute; from the 13th to the 17th of August, 2 minutes; from the 18th to

the 22nd, 3 minutes; and from the 26th, 4 minutes. The dial is graduated to every five minute interval of time, from 5 o'clock A. M., to 7 o'clock P. M., and can easily be read, by estimation, to the single minutes. The outer edge of the shadow of the gnomon (that farthest away from the 12 o'clock double line, in either direction) should be always used in the reading of the dial, and due allowance should be made for the "penumbra," or fuzzy edge of the shadow.

The social events of the second week were no less enjoyable though not so numerous as the preceding week.

## LECTURE COURSES OF THE THIRD WEEK.

Solemn High Mass was sung on Sunday, July 23, at St. John's church in Plattsburgh. The Rev. Thomas McMillan, C. S. P., was celebrant; the Rev. Father Roman, O. S. B., of San Antonio, Fla., deacon, and the Rev. Father Finney, of Astoria, L. I., sub-deacon. Mr. John J. Bryne, a seminarian from Dunwoodie, was the master of ceremonies. In the sanctuary were also the Rev. Michael J. Lavelle, and the Right Rev. Monsignor James F. Loughlin, D. D., who delivered a masterly and eloquent sermon on "The Beauty of the Church."

With great lucidity, Dr. Loughlin drew a picture of the Church in all her beauty and strength. He showed how her infinite variety was moulded into an unbroken unity. Herein lay the intrinsic beauty, which she derived from Him only who is the manifold yet simple and perfect One. "Faith and Hope," said the preacher, "which bind and uplift the earthly Church militant are but the vision of the Adorable and the fruition of eternal bliss in the heavenly Church triumphant. The Church is steadfast in her glory and impregnable in her beauty because she is founded on the rock of truth, the perpetual source of the beautiful."

## THE ROUND TABLE TALKS

of the third week were intended chiefly for the teachers in primary and secondary schools, and were given

BY PROFESSOR FREDERICK D. CHESTER.

He was formerly professor of botany in Delaware State College, and is now bacteriologist and Mycologist of the Delaware Agricultural Experiment Station, and director of the State Board of Health Laboratory. Prof. Chester's first lecture was a definition of Nature Study. He said that the older method of text-books in science has been supplanted by the laboratory system and a more practical method. He then discussed the development of nature study work in this country; the struggle for existence of natural science in the colleges of twenty-five years ago; the influence of Agassiz and Huxley in shaping natural science instruction in America; the influence of the agricultural colleges; the nature study movement as applied to primary and secondary instruction; the necessity of trained teachers for nature study work. Teachers must be trained by intimate contact with nature and the study of nature herself. Any amount of mere text-book work can never fit a teacher for nature study work. He concluded with practical suggestions on nature study work.

His talks during the four days following were on "Studies of Twigs," "Studies of Leaves," "Studies of Flowers," "Fertilization of Flowers." The object of the course was simply to give familiar talks on the specimens brought abundantly into each exercise, and it was admirably fulfilled.

## TENDENCIES IN MODERN BIOLOGY.

BY JAMES J. WALSH, M. D., (UNIVERSITY OF PA.,) A. M., PH. D., (FORDHAM.)

The course on biology begun the second week by Joseph P. Walsh, M. D., of Philadelphia, was continued by his brother, James J. Walsh, M. D., of the University of Pennsylvania. He had the second morning hour. The former's lectures were most valuable and interesting. Of the latter's, a *Pilot* correspondent writes: "Dr. Walsh has captured the entire school. His language is simple and choice, and his delivery most agreeable. His discourses are of the stamp of the delightful scientific talks of Tyndall and other eminent scientists who gave similar popular courses in England."

## 1.—ORIGINS IN BIOLOGY—HISTORICAL INTRODUCTION.

*Monday, July 24.*—Biology is at the present time attracting a great deal of interest, not only among scientific men, but also among all classes of thoughtful students, because of the important problems that are bound up with it in its present position and its prospective advances. The much discussed questions of evolution and heredity and of the physical basis of mental operations are so many chapters in biology.

Though concerned with objects much closer to us than the heavens or the earth, the science of living things has made its great advances much later than astronomy and geology. Man's knowledge has thus followed in its development the order in which things came into being. Biology like astronomy and geology in their time has been suspected of certain rationalistic and materialistic tendencies. The development of the science, however, has demonstrated that nature and true science are never in conflict with revelation.

The foundations of modern biology were laid by a great Catholic scientist, Theodore Schwann, by his discovery of the cells that compose all animal tissues. His work was done at the great Catholic University of Louvain, and before publishing the details of his discovery, fearing there might be anything materialistic in it, he submitted his book to the Archbishop of Malines for approval. With a beginning like this, it could

scarcely be expected that biology would prove in its development a traitor to the cause of religion.

In the greatest controversy of the century, that of spontaneous generation, biology proved herself thoroughly orthodox, and Pasteur, the greatest biologist of the century, demonstrated that the belief in the origin of life except from preceding life, was an illusion due to insufficient attention to details in the observation of experiments. As time goes on the mystery of life deepens. It can be explained on no mere physical or chemical grounds. More and more of the great natural changes that take place around us and that used to be considered as due to the presence of oxygen in the air, are shown to be due to the presence of life. Biology is invading the realm of the other sciences instead of being ever more and more limited, and the presence of a great creative force behind nature is becoming clearer. The Creator is acquiring homage by means that seemed at first to threaten his position. Nature never teaches one thing and science another. Deeper knowledge always brings men back to spiritual things.

## 2.—BIOLOGICAL INVASIONS.

*Tuesday, July 25.*—Biology having reclaimed her right to an independent position among the sciences, proceeded to invade certain regions which had been considered the special domain of the physical sciences. No chapter of modern science is more interesting than that which deals with the practical application of great scientific principles to processes and appliances that help on human progress. Biology, though it is not generally realized, has not been behind her sister sciences in these contributions to practical life.

Fermentation was long thought to be a chemical process with certain physical features. It is now known to be the result of living ferments. Practically anywhere in the world that a sugar solution is exposed to the air, minute organisms drop into it and proceed to split up the sugar into alcohol. It adds to the complexity of the temperance question to realize that there has never been found a tribe of savages, however low in barbarism, who had not found this out and taken advantage of it to make an intoxicat-

ing liquor. Besides alcohol, vinegar and other acids are the results of a fermentative process, and the study of the micro organisms that produce them has greatly simplified the process of their manufacture, and has done much to insure uniformity of the products.

Butter and cheese are now known to owe their flavors mainly to certain minute plants of bacterial nature that grow in the milk and produce certain changes in it. Certain forms of these bacteria have been patented and may be bought in pure culture, thus securing a definiteness and uniformity in the manufacture of dairy products that has not been possible before.

In agriculture biology promises to work a revolution in the near future, and already some of her products are being successfully employed. There are nitrifying bacteria which take nitrogen from the air and elaborate it into a form which makes it possible for more highly organized plants to make use of it. Nitrogen, a pure culture of one bacterium that accomplishes this, has been already patented in Germany. A four-ounce bottle of the culture serves as fertilizer for an acre of ground that is to be devoted to the raising of the *leguminosæ*, peas and beans and the like. Another pure culture *alinite*, also patented, serves a like purpose for the cereals.

Filtration of water is now known to owe its effectiveness not to physical forces, but to biological factors. A layer of so-called nitrifying bacteria grows on the surface of the filter bed and partly acts mechanically to catch other micro organisms that are in the water to be filtered, but mostly destroy them by depriving them of oxygen or by certain products of their vegetative metabolism. If filter material is heated, it does not act as before, but on the contrary, the number of bacteria increases during the passage of the water until the nitrifying micro organisms have collected again. The filtration of water enables us to provide pure water for drinking, inexpensively, notwithstanding the presence of sewage in water. As the world's population goes on increasing, this will be of more and more service to mankind.

Certain colors that are produced by bacteria will be available in the dye industry

very shortly. The odors of certain flowers and plants are due to micro organisms that flourish on them so that there is a most promising outlook in many lines in the field of applied biology. Much as has been done in recent years for the arts by industrial chemistry, it looks as though more would be accomplished for human progress by the only just nascent science of industrial biology.

### 3.—THE BIOLOGICAL INVASION OF PHYSIOLOGY.

*Wednesday, July 26.*—With the great development that occurred in the physical sciences, physics and chemistry, at the beginning of the century, it was thought that a number of physiological processes in the human and animal body could be explained on physical and chemical principles. Respiration was considered to be an illustration of the law of the diffusion of gases. Absorption was thought to be an example of osmosis, while excretion was *exosmosis*. Digestion was considered as due to fermentation and to chemical forces at the time when fermentation was thought to be a purely physical process.

These physical and mechanical explanations for the phenomena of human life were accepted by such great physiologists as Schwann and DeBois Reymond, but the researches of Ludwig and Heidenham and Pfluger in later years has made it clear that the great processes of human and animal physiology are dependent entirely on the action of vital force and that there is in the application of this mysterious energy to the matter that makes up the animal body a number of phenomena that are utterly beyond any explanation that may be furnished by the physical sciences.

Though the body is made up of cells, and these have a certain quasi independence of being and action, nothing has become clearer from scientific research of late years than that the animal organism is an essential unity. Its interdependence of parts is its most striking characteristic. Every part requires the mutual help of other parts to accomplish its own function successfully. Even such seemingly unimportant parts as the thyroid gland and the suprarenal capsules whose function so long remained hid-

den and whose processes are yet such a mystery, are absolutely necessary for the healthy life of the body.

When the thyroid gland becomes diseased, certain disease symptoms assert themselves that persist so long as the thyroid functions improperly, or until its secretion is supplied by thyroid substances from animals. When disease, especially tuberculosis of the suprarenal glands sets in a peculiar affection known as Addison's disease, because of its discoverer, an English surgeon, develops and leads to a fatal termination. Experiment shows that the secretion of the suprarenal gland causes the small arteries to contract and so maintains blood pressure. When it is absent blood pressure is low, nutrition suffers, and all the bodily functions suffer. Hence, the deposit of pigment, the intense tired feeling and lowered mentality that characterize Addison's disease and lead to the inevitably fatal termination. It is evident, then, that all of the parts of the human body conspire together to produce healthy life and that there is behind all merely cellular activity a guiding force ruling the whole organism whose absence means death. Science is teaching the presence of a great single principle of life independent of all material, and whose influence is the great factor in animal existence.

#### 4.—BIOLOGY AND PATHOLOGY.

*Thursday, July 27.*—Disease, for the savage mind, means the invasion of some potent spiritual force, and the cure of disease means the propitiation of the malign spirits. The spirits of fever and famine that come walking into the tents of the Ojibwas in Longfellow's *Hiawatha*, are types of the agency that the uncultivated mind sees at work in disease. Even in our modern newspapers the personification of the causes of disease holds its sway unbroken by modern advances in the science of the osteology of disease, and the pestilence still "stalks forth on its mission of death."

When we consider the ordinary manifestations of certain diseases, it does not seem wonderful that the savage should have thought of supernatural powers at work. The intense fever followed by the severe chill of a pernicious malarial fever or the violent convulsions of a tetanus, look suffi-

ciently like the doings of some great extra-natural power to justify the savage's state of mind. We have learned of late years that disease is due to living agencies very material in character. Minute plants take root in the tissues of an individual, and finding a favorable spot for reproduction, grow rapidly. Most of the strong poisons used in medicine are obtained from plants. Strychnine, for instance, is from a bean; aconite from the monkshood plant; morphia from the poppy. These little plants that grow in the human tissues produce intensely poisonous substances resembling the alkaloids, strychnine, morphine, aconitine and the like, and these poisons produce the symptoms of disease. It is a bit of delicious satire on the methods of the patent medicine vender, who claims that as his medicines are entirely vegetable or plants in origin, and therefore undoubtedly harmless, to think that even the smallest plants known can produce the very worst poisons.

Disease is not alone due to living agencies which makes its study a branch of biology, but its distribution is due to living factors. Of late years, we have learned that it is the mosquito that inoculates malaria into the human system, and that where there are no mosquitoes, there is no malaria. Not only that, but the realization has come that by the extermination of the mosquito, not an impossible project, malaria may be eradicated. This would make the tropics habitable to civilized man and open up vast new fields for the development of mankind.

Some of the sad experiences in southern camps during the Spanish-American War, showed us that flies may be very active agents in carrying the germs of disease from open latrines and depositing it on food, thus causing the spread of intestinal diseases. It has been known now for some years that famine fever, Russian fever, intermittent fever, as we know it, may be carried from person to person by the *cimex lectularius* (ordinary, so to say, domestic bed bug). The study of the habits of these insect agents and their control are important biological problems for the limitation of disease that now face pathologists. Everywhere biology and the study of living principles asserts itself as the important element for medical progress.



## 3.—BIOLOGICAL INVASION OF THERAPEUTICS.

*Friday, July 28.*—Therapeutics, the science of treating disease, was until the discoveries that made clear the cause of disease, a series of gropings in the dark. Some of the most peculiar remedies, at times the most nauseating and disgusting imaginable, had been recommended. Voltaire's sneer towards the end of the last century that doctors used drugs of which they knew nothing for the treatment of disease about which they knew less, was not entirely unjustified. With the discovery and development of the germ theory of disease has come an era of scientific advance in therapeutics. While this advance has been partly along the old chemical lines in therapy, it has been mainly a realization of certain biological principles. The human organism itself is encouraged in its reaction against disease and therapy has become an assistance and an imitation of nature in her self-curative efforts. The first step in biological therapeutics was Jenner's discovery of vaccination. A modified and very mild form of small pox develops in the cow. The communication of this to man is sufficient to protect him against the severest diseases that before the introduction of vaccination were so widespread and produced such serious ravages. The human organism has the power of protecting itself against second attacks of such diseases as small pox, scarlet fever, measles, typhoid and the like. Modern pathology is bringing us closer to the factors that produce this immunity to disease and an imitation of nature's protective mechanism is gradually being elaborated. The reaction of the organism that leads to the termination of diphtheria is produced in the horse, the elements that counteracted the poisons of the disease, the antitoxines, are found to exist in the animal's serum. The use of this antitoxic serum now rapidly cures diphtheria, and the death rate from that formerly so fatal disease has been reduced from over 40 per cent. to less than 12 per cent. There are already in use other serums that are used successfully in treatment of certain diseases in animals and the future gives promise of wonderful developments in this line. Another form of biological therapeutics is the use of animal extracts. It has been found that where the absence or

deterioration of such glands as the thyroid produced serious symptoms that these symptoms could be relieved by the use of extracts of the gland administered to the patient. The result of this treatment in certain forms of idiotism, so-called cretenism, in children has been little short of marvelous. Backward children without teeth, dwarfed in stature, and with myxadenomatous tissues, develop in a few months into bright, intelligent beings, totally unlike their former selves. Other organic extracts, notably that of the suprarenal gland, have been found to be active in the relief of symptoms in the human organism. The power of life itself is then to be used to fight disease, and the future promises a seriously scientific medicine. We are only just on the threshold of microbiology, and even the discoveries of this last year or two show that there lies beyond the powers of any microscope that we at present possess an immense field for further investigation that contains the solution of many problems at present not understood. The development of the study of life instead of leading us into materialism has brought us nearer and nearer to the realization of the necessity for a Creator, and has brought out more clearly the wonderful ways of His providence.

## EVENING LECTURES.

The Hon. John J. Fitzgerald, Member of Congress for the Second New York District, Borough of Brooklyn, delivered the first of the evening lectures. His topic was "Glimpses of American History." His introduction:

*Monday, July 24, 8 p. m.*—Civilized men marvel at the history of America. Every new turned page is quickly crowded with momentous events. Its earliest chapter completely changed man's conception of the then mysterious West; its latest has revolutionized the aspect of affairs in the Far East. From the time of its earliest discovery this country has wonderfully affected the world's affairs. The destiny and progress of the United States have been discussed by political writers, but few have been able properly to predict its course.

To appreciate the present times it is necessary to have a comprehensive knowledge of the past. The impossibility of snatching

more than a glimpse of a few events in the limitation of the time of one lecture, confines this to New York during the Revolution and the crucial period in the affairs of the Colonies immediately preceding it.

War in America has usually had effects never anticipated. The recent war with Spain makes the United States a power in the East. The Civil War abolished slavery. The Revolution was primarily to secure redress of grievances.

Congressman Fitzgerald then gave a succinct and eloquent review of that fateful struggle which resulted like all its successors, in what had not been foreseen or planned—this time, an independent American Republic.

#### FOLLOWING THE FLAG.

*Wednesday evening, July 26.*—The Rev.

W. J. B. Daly, chaplain of the Sixty-ninth regiment, New York, during the Spanish-American war, gave two of the evening lectures. The subject of the first was "Following the Flag," which was illustrated with fifty stereopticon views. Among other points of the discourse were:

Impressions, facts and proofs of patriotic zeal, gathered (from May 2 to May 24) in New York City and Camp Black, L. I. "Breaking Camp," and journeys to Chica-mauga Park and Tampa with the Sixty-ninth regiment, N. Y. V. infantry.

The second lecture on Thursday evening, was on

#### "CAMP LIFE AND INCIDENTS DURING THE SPANISH-AMERICAN WAR.

also profusely illustrated. Both lectures were heartily enjoyed by large audiences.

### NOTES AND SOCIAL EVENTS OF THE THIRD WEEK.

On Sunday, July 23, the St. James Dramatic Union, of St. James parish, New York City, arrived at Cliff Haven, under the charge and management of Rev. Father Gleason, of St. James church. The party numbered about fifty. In the evening they were honored by a reception and concert at the New York cottage. On Tuesday and Friday evenings, July 25th and 28th, the dramatic caste presented the comedies "The Mighty Dollar" and "Incog." Both plays were acted with a cleverness and skill not always exhibited by professional actors. The performances were unusually meritorious and delighted the large audiences in attendance. During the week the ladies and gentlemen of the St. James Union were entertained lavishly by the several cottages, and the very talented and gracious members of the company added much to the week's pleasure by their skill in recitation, declamation and music, as well as by their good fellowship.

Between acts in the presentation of "The Mighty Dollar" on Tuesday evening, General Henry, who lately returned from Porto Rico and the Cuban campaign, spoke briefly of affairs in the Porto Rican country. He said there is an excellent field for the Americans to work in, replete with good

material of an unusual nature. He spoke of the need of charitable institutions and the charitable work to be done, and also recounted the habits of living, the scarcity of food, and the lack of proper housing of the inhabitants. The General deeply interested his auditors, and was warmly applauded.

Thursday evening, July 27, the Hon. John J. Fitzgerald, congressman, of Brooklyn, N. Y., was tendered a reception at the Brooklyn cottage.

#### ARRIVAL OF ARCHBISHOP MARTINELLI.

The evening train on Saturday, July 28th, brought to the Summer School the Most Rev. Monsignor Sebastian Martinelli, Apostolic Delegate to the United States. A large assemblage of students gathered at the Bluff Point station to greet the distinguished prelate, and Father Lavelle, the President of the School, who had met him at Albany. As the Delegate quietly passed through the throng to the carriage in waiting, he was welcomed by a loud storm of applause. He was thence quickly driven to the Champlain Club. Despite his long and wearisome journey from the Western Summer School at Madison, Wis., in the evening he visited several of the cottages in company with his secretary and Father McMillan.

## LECTURE COURSES OF THE FOURTH WEEK.

### THE MOST REV. APOSTOLIC DELEGATE'S VISIT.

The most notable event of the fourth week of the Catholic Summer School, Cliff Haven, N. Y., was the visit of the Apostolic Delegate, the Most Rev. Archbishop Martinelli.

His Excellency was the celebrant of the Pontifical High Mass in St. John's church, Plattsburgh, on Sunday, July 30th. The assistant priest was the Rev. G. A. Healy, rector of St. Bernard's church, New York. The Rev. James J. McAteer was deacon, and the Rev. Thomas McMillan, C. S. P., sub-deacon of the Mass. The deacons of honor were the Rev. Dr. J. H. Wall and the Rev. William J. B. Daly, chaplain of the Sixty-ninth regiment. The master of ceremonies was the Rev. M. J. Lavelle.

The Rt. Rev. Henry Gabriels, D. D., Bishop of Ogdensburg, occupied the throne, attended by the Rev. Dr. Cotter, of the Seminary of St. Thomas, St. Paul, Minn., and Father Crowley, the acting rector of St. John's church, Plattsburgh, in the absence of the Very Rev. T. E. Walsh, D. D., V. G., who was in Europe.

The sermon was preached by the Rev. M. J. Lavelle and was upon the parable of the

### PHARISEE AND THE PUBLICAN.

Father Lavelle contrasted the manner of prayer offered up to God by the two persons. The first before the sanctuary giving his thanks that he is unlike the poor sinner at the door—and then the humble sinner who even fears to raise his eyes to heaven and prays in silence and humility.

Then came the application to the present day. The preacher dwelt upon the virtue of humility and how one should learn what it meant. Humility, he said was thought by many to be nothing more nor less than a pious lie; that in order to be humble we had to believe we were not handsome when we were handsome, and that we were not gifted when the contrary was the case. Humility consists in the knowledge, practical and applied, that in ourselves we are nothing; that all we possess comes from God and without

Him our wisdom and possessions are nothing. We seem to think that humility is a virtue which only the great saints have acquired—a virtue beyond our grasp—whereas it is possible and necessary for all.

At the close of his sermon, Father Lavelle referred to the presence of the Most Rev. Apostolic Delegate at the School, and spoke earnestly of his appreciation of the honor.

### ROUND TABLE TALKS.

#### PROF. F. D. CHESTER ON NATURE STUDY.

During this week, Prof. Frederick D. Chester continued the Nature Studies, in the form of "Round Table Talks" at 9:30 A. M., which, with supplementary botanical excursions, were so interesting a feature of the third week. Professor Chester treated these divisions of his topic: Studies of Fruits; How Plants Grow; How Plants Multiply; Studies of Habits of Plants; The Classification of Plants—Herbarium Work. The following abstract of his lecture on the Growth of Plants, is a fair specimen of his method.

The germinating seed, during germination, derives its nourishment from starch and other proteid matters stored in the latter, and its growth is limited to the exhaustion of that food supply. Such is the case in the growth of seedlings with their roots immersed in distilled water. When grown in water containing mineral salts in solution, the seedling can grow and develop into a mature plant. An air dried plant contains approximately nine parts of organic (combustible) matter and one part of mineral matter, or ash. Mineral matter is as essential a part of plant substance as organic matter, and must be supplied to the roots. These mineral matters are mainly lime, potash, soda, iron, phosphoric acid, nitric acid and chlorine. If these substances be added to distilled water in which the roots of a seedling are immersed, said seedling will grow and develop. Since the nutrient solution in the water culture contains no organic matter, no organic matter can be taken up by the roots. The plant gains its organic

matter through the activity of the leaves. Mineral matters are absorbed by the root hairs by a process known as osmosis. Water containing these materials in solution, enter the vascular bundles of the roots, stem and leaf. In the leaf constructive metabolism takes place. Carbon dioxide is absorbed from the air which finds access to the leaf through the stomata. Under the action of sunlight it is decomposed and combines with the elements of water to form starch within the chlorophyl bodies. This starch forms the principal organic food of the plant. Once formed within the leaf this starch is converted into sugar which, dissolved in the cell-sap, is carried along with the mineral salts brought up from the soil back again to all parts of the plant which need nourishment. The absorption of water and mineral matter from the soil results in a force known as root pressure which is considerable, amounting in the case of a black birch to thirty-seven pounds to the square inch. The amount of water present in a plant during a limited season is a fairly constant factor. The water absorbed by the roots is given off or transpired by the leaves that the water contents of plants may be reasonably constant; transpiration must balance absorption. A medium-sized elm may have five acres of leaf surface and transpire 500 gallons of water in twenty-four hours. Pasture grass covering an acre of land may transpire as much as 3,500 gallons of water per day. Leaves from the structure and mechanism of their stomata opening more widely in wet and closing in dry weather, assist in maintaining this balance. Leaf hairs diminish transpiration, hence hairy plants withstand drought better than smooth ones. Often plants fail to maintain the absorption transpiration balance, resulting in pathologic conditions. If absorption becomes unduly diminished by cold or drought, the balance is disturbed and can only be restored by the plant or tree shedding some of the leaves. Leaf fall in deciduous trees results from this cause. Leaf fall is preceded by certain changes within the leaf, which are the causes of changes in the color of winter foliage. It is an error to say that frost is the cause of the color of autumn leaves, or of their fall. Living, growing plants consume energy. Chemical energy sufficient to effect the de-

composition of carbon dioxide within the leaf necessary to the formation of starch is obtained from the sun. The spectrum of chlorophyl shows the absorption of certain chemical rays. Mechanical energy is necessary in growth, the movement of water in plants, and in the movements of plants themselves. Such energy is the product of heat, which in turn is the product of combustion. Combustion in the plant is known as respiration and takes place at all times.

#### FAMOUS WOMEN OF THE COURT OF LOUIS XIV.

FIVE LECTURES BY A. J. DUPONT COLEMAN, B. A. (OXFORD) AT 10:30 O'CLOCK, A. M.

The second morning hour of the fourth week was devoted to the course of lectures by Mr. Coleman, on "Famous Women of the Court of Louis XIV." It is a very fascinating theme, was well treated, and drew good audiences.

##### I.—THE ROYAL FAMILY.

*Monday, July 31.*—He began with a few introductory words on the attractiveness and picturesqueness of the period he treated, illustrating the point by a piquant anecdote or two. After speaking of the delights of the study of history in general, and the spirit in which it should be approached, he went on to the first names proposed for the day's consideration, Anne of Austria, the Regent during Louis XIV.'s minority, and one of the great queens of history. He dwelt less fully with her because the next lecture was to throw more light upon her, but gave incidentally a concise description of the war of the Fronde, which is such a prominent feature of the reign. The next figure was that of the patient and often very unhappy wife of Louis XIV., Queen Marie Therese. Her devotion to, and her awe of her august husband were graphically depicted, and the peace which came to her in the last years of her life, largely through Mme. de Maintenon's influence, formed the closing picture of this part of the lecture. More fully treated was the beautiful and bewitching Henrietta of Orleans, daughter of Charles I., of England, and the first wife of Louis XIV.'s brother, Monsieur, as he was called. Her brilliant and agitated career at the French Court was

closed by a tragic death under grave suspicions of foul play, which made a touching contrast to her sunshiny character. Her successor, the second wife of Monsieur, was a perfect foil to her youthful grace and beauty—a fat, ugly German princess, whose sharp tongue was exercised on all around her during a long life. The remaining character in the first lecture was Louis XIV.'s cousin, the Great Mademoiselle, whose manlike part in the wars of the Fronde and whose persistent pursuit of a husband (though she died an old maid at last) were spoken of as the most characteristic features of her life.

## 2.—THE POLITICIANS.

*Tuesday, August 1.*—In the second lecture, Mr. Coleman treated of the women whose main influence and importance lay in political life—in which women have always exercised greater power in France than in any other country. He said:

Mme. de Houtefort, afterwards Duchess de Schomberg, was the first to be described. Her high-minded, chivalrous nature, which inclined her always to the defence of the weak and oppressed, was the source of her deep and disinterested attachment to her royal mistress, Anne of Austria, for whom she risked her life and fortune repeatedly—only to find herself repaid by exclusion from the court, when Anne, at last arriving at supreme power as Queen Regent, was obliged to sacrifice her old friendships and hatreds to the interests of the kingdom and of her son, Louis XIV., then a child. The lecturer detailed a number of touching and romantic incidents in her life and in that of the Duchess de Chevreuse, who was treated next in order. The latter was one of the ablest politicians and the most stirring intriguers in Europe, and, beginning from her marriage at seventeen to her first husband, the Duke de Lugnes, occupied a prominent place in the history of the times, attaining such importance that England even made her return to France one of the conditions of peace offered to Richelieu. Against him and his successor, Mazarin, she conducted an unswerving opposition, sometimes on the point of success, sometimes fleeing to avoid imprisonment, as when she escaped over the

Pyrenees into Spain, disguised as a man. The third character treated was that of the Duchess de Longueville, a sister of the great Conde, and as bewitching as the Duchess de Chevreuse. This lecture only dealt with her childhood and its religious aspirations, with her conversion to worldly things at a great ball given at the Louvre, and with her love for La Rochefoucauld, which carried her and her family into the war of the Fronde.

## 3.—THE PRECIEUSES.

*Wednesday, August 2.*—The third lecture dealt with the Precieuses, as they were called—the set of women who in the early years of the seventeenth century, aimed at introducing refinement in manners and distinction in literature, to add polish to the rude vigor which was the abundant heritage of the age. It is a mistake to suppose that Moliere's famous comedy, "*Les Precieuses Ridicules*," was aimed at the distinguished members of this school with which the lecture was occupied, the great humorist directed the shafts of his satire at their pedantic imitators who later brought the very name into disrepute. The lecturer first described the Hotel de Rambouillet, (which, under the Marchioness of that name was one of the earliest and incomparably the most brilliant of these meeting-places of the intellectual aristocracy); and the work which it did for the refinement of the French character. He depicted the character of its mistress, and of her lovely daughter Julie, afterwards Duchess de Montausier, and then passed to the next most famous leader of the Precieuses Mlle. de Scudery. After giving a sketch of her life and family, he discussed her most famous romance, "*Le Grand Cyrus*," in which, under assumed names, she drew the portraits and narrated the adventures of the most celebrated men and women in her times. The third name singled out for special attention was that of the Marquise de Sable, one of the most polished and cultivated women of her day, who without aspiring to any leading part, either in politics or literature, yet by the attraction of her society, drew around her, either in Paris or in her comparative retirement at Port

Royal, a circle of friends scarcely less distinguished than the other two salons already described.

#### 4.—MADAME DE SEVIGNE.

*Thursday, August 3.*—Madame de Sevigne was the subject of the fourth lecture. Though her life was not chequered by romantic intrigue or rendered important by any position of high dignity at court, yet she deserves a full share of attention, not only because she paints the life of the period on such a large scale, but as the woman of all others pre-eminent in a pleasing form of literary composition, the art of letter-writing. The lecturer quoted delightful testimonies to her value from Horace Walpole and Edward Fitz Gerald, and went on to give a sketch of her life and surroundings. Married at seventeen to the Marquis de Sevigne, a dissipated nobleman, ill-calculated to make her happy, she was left a widow seven years later, with two children, to whom, and to her friends, she devoted the rest of her life, refusing many offers of marriage from persons of the highest rank and distinction. A picture was given of these children—the fine manly son who, it seems, should have been his mother's favorite child, and the shy proud daughter whom she loved with all the passionate strength of her nature. The latter married the Marquis de Grignon, Lieutenant-Governor of Provence, and the chief consolation of the mother's life thereafter, separated as she was by the length of France from her idolized daughter, was the correspondence which has left to us such literary treasures. Many extracts were given from the letters, affording vivid pictures of the court and fashionable life of the period, and others exhibiting Mme. de Sevigne as an ardent lover of the country in a period before the study of nature had become universally popular.

#### 5.—DEVOUT WOMEN IN THE WORLD AND IN THE CLOISTER.

*Friday, August 4.*—A preliminary discussion was devoted to the examination of the type of piety prevalent in the period, and certain essential differences were pointed out, one of them being the almost universal recognition of the Catholic religion by at

least the upper classes. They often failed to live up to its precepts, carried away by their passions, but they acknowledged its authority, and generally sooner or later, found strength to conform their lives to its teaching and to make a thorough repentance for their sins. Mme. de Maintenon's life was then fully treated, with its strange contrasts of obscurity and power, of poverty and affluence. Her career as wife and long widow of the deformed comic poet, Scarron, then as governess to the King's children, and later his most intimate friend and adviser, was told at some length. She is generally supposed to have been privately married to Louis XIV., but Mr. Coleman did not consider this fully proved. He examined her connection with the revocation of the Edict of Nantes, and vindicated this doubtful act of political necessity from the treatment it has received from prejudiced historians.

The remaining characters treated, all happened to be members of the same religious community, the great Carmelite convent at Paris, the mother-house of the Order in France. They were women of high station, Mlle. du Vigueau, whom the great Conde passionately loved as a young man; Mlle. d'Epernon, who might have been Queen of Poland if she had chosen; Mme. de Breante and Louise de la Valliere. The long repentance of the last for her sins, and her ardent devotion, made a touching climax to the lecture.

#### EVENING LECTURES AT 8 P. M.

A pleasing feature of the fourth week, were lectures by Miss Collins, whose beautiful personality and fine literary and dramatic training make her a favorite wherever she appears. On the evening of Tuesday, August 1, she gave

##### "SELECTIONS FROM GREAT AUTHORS."

On Wednesday evening she considered  
"EXPRESSION IN LITERATURE."

Her second lecture covered these points:

Literature in general—its division—useful and ornamental. The useful arts, history, biography, science, mythology and physiology, furnishing the subjects for all the fine arts, sculpture, architecture, music and painting. Comparative value of the artist's materials. Language, the poet's art

material, its magnitude and beauty, and its practical worth as opposed to any other medium for the artist's genius. The study of artistic productions and the capability of each, poetry and music in time, painting, sculpture and architecture in space. What poetry brings before the mind images quite as beautiful and lasting as those on canvas. In musical value, poems are an inspiration of song. Our sweetest poems have so lent themselves to the musical composition that few of our lyrics have not been sung into the hearts of the people. For sight and sound poetry produces the most satisfactory representations. Tennyson's songs and pictures; Shakespeare's wonderful examples in movement—a trait open only to poetry.

Browning's atmosphere, creations of character, known only when the poet is understood; harmony in situations and characters making his creations great examples of necessity of vocal interpretation in "The Last Duchess." Tennyson's "The Lady of Shalott." Examination of pictures, undercurrent of mystery, changing of scenes, bringing new atmosphere into the pictures. Brilliancy of Lancelot's appearance; the curse; the weird coloring on the result; the dirge; the influence of "The Lady" in Camelot. The conclusion, poetry open to succession, movement, changes, action, interaction and melody. Its only limitation the poverty of human language.

## NOTES AND SOCIAL EVENTS OF THE FOURTH WEEK.

### RECEPTION TO ARCHBISHOP MARTINELLI.

On Monday evening, a formal reception was given to Archbishop Martinelli. A large part of the program preceding the addresses and presentations was given by the College Camp, under the direction of its leader, the Rev. John Talbot Smith. College choruses and recitation were in order, as well as solos by the boys. Mr. Fleck played a solo on the banjo and also an encore. Mr. Will Prahm gave a vocal selection, and Mr. Chas. Meade recited "Laska." The Rev. William Livingston who was master of ceremonies, sang a couple of songs, and was applauded to the echo. After Father Livingston's songs, the Rev. President gave an address.

### FATHER LAVELLE,

LADIES AND GENTLEMEN:—It is a high privilege, and a great pleasure, to arise before you on this occasion, to express your greetings and those of the administration of this institution, joined with my own, to the most distinguished guest that has ever visited the Champlain Summer School, the representative of the great and glorious Pontiff, Leo XIII., Archbishop Martinelli. He comes to us as a father to his children, and we receive him with more if possible, than filial affection and veneration, recognizing the honor which his presence gives

us; recognizing also the interest that he takes in our work, as well as in every work going on in the Church throughout the United States today; and we hold for him a world of welcome and gratitude for this favor, and say that it gives to us joy unbounded, the greatest gratification, and the most perfect confidence in the ultimate success of our work, to know that it has his favor and approbation, and, through him, the approbation of the Sovereign Pontiff. We are Catholics of the Catholics, with charity for the whole world, and yet with the keenest appreciation of the blessing which Almighty God has conferred upon us, in giving us, strongly and clearly, intelligently and thoroughly, that faith which has been the light of the world during two thousand years; that faith which will continue to be its illumination until the end of time, the faith which has been preserved upon this earth; and may it shine brightly, truthfully, and by the power of the Bishop of Rome, the Pope, the Vicar of Christ on earth. But it is not merely for the Church itself, and for the Papacy as representing the united forces, the executive and teaching authority in the Church, that we hold this love and veneration; but our hearts go out also to the great Pontiff himself; to him who is such a worthy successor of the great line of high priests who have gone before him; who reminds us of the great Leo when he faced

Attila, and forbade him to devastate Rome any more; who reminds us of the great Gregory the Seventh, ready to put down every abuse, wherever it might show its head, and striving for the unification of Christendom—that unification which we hope and pray he has been spared, in these olden days, by Divine Providence, to bring successfully about.

And for the Apostolic Delegate himself, the Most Reverend Archbishop Martinelli, we have also, personally, good reason to entertain the most profound sentiments of approbation and esteem. He is in this country with us; the grand court of appeals; the one to make peace, to secure justice; to obtain gradually the formation of the best laws and regulations that can be made, both for the preservation of the rights of the Churches as they exist and for the propagation of the faith throughout this, our great country. He has had great success already in his ministrations. Peace and comfort and happiness and justice have reigned throughout our country, Good will—the good will to men of which the angels sang on Christmas night—have been the watchword of every portion of the Catholic people in the United States; and we have no doubt that the beneficent effect of his work will go on, increasing as time passes away; and we hope and trust that God will bless every one of his labors. And we pledge ourselves, now and forever, to do everything that we possibly can, by thought, and by word and deed, to hold up the hands of our ecclesiastical superiors, and especially of the delegate appointed by the Holy Father, to these United States.

And now, Most Reverend Apostolic Delegate, we ask that you say a word to us, as a token of your feeling that we are with you and bless you heart and soul in your great work, and that we desire to do everything in our power to help you.

ARCHBISHOP MARTINELLI THUS RESPONDED:

LADIES AND GENTLEMEN:—When I was here two years ago, I had the opportunity of seeing the conduct of the Catholic students in this Summer School, and the good effect of this administration; and since that time I have hoped, and firmly believed, that it would be one of the most solid and useful

institutions in the United States. The great and many improvements made in every department during the last two years, show that I was not mistaken in my hope. So, I have every reason to congratulate your zealous president, the officers and directors of this institution, and all those who took and take interest in its success. It is needless for me, as Bishop of the Catholic Church, and as representative of one of the greatest Popes, to tell you how interested I am in every work such as this. The Catholic Church has always been faithful to the divine mission given by her Founder, when he said to the Apostles: "Go and teach." She has always cherished education, and intellectual and moral development. She has never feared the fullest search, because she knew that whatever truth is found by the search of the records made by the Divine Mind, is the only essential truth, and the only natural and supernatural truth. So, on the part of the Church, there is no fear; and here I could repeat to you the words used by our Holy Father when, years ago, he opened the Vatican Library at all times, to every student. He said: "We do not fear the publicity of documents, because we are sure of our faith. We are sure that the Catholic Church has always kept and will always keep the truth." I say that another reason for me to be interested in your work, is because I am a representative of Pope Leo XIII. You know from his letters that he has dealt with all the greatest questions on all the greatest problems of the day, and with the clearness and firmness of mind, that showed that he did not fear the discussion, he did not fear the investigation. Being himself a literary man, he used every effort for the promotion of classical literature. He opened in Rome and elsewhere colleges for the teaching of sacred history, or endowed colleges for that work. He called especially to Rome the greatest professors, the greatest minds he could find. You yourselves have proof of his zeal for education and for the promotion of higher literature. You remember that he wrote a letter to my illustrious predecessor, congratulating you upon the opening of this Summer School. In that letter he exhorts also the clergy to help you, and exhorts everyone for the good success of the Summer



School. Therefore I hope that really, in a short time, this institution will be one of the greatest, and as I said before, one of the most solid. Consequently the love of the Pope, the zeal of your president and the efforts of your directors should be a stimulus to you to act and take part in the pursuit of this great work.

I thank you for your kindness, shown to me not only on this occasion, but also on the past occasion, when I came to you before, and with the hope that God may spare me to meet you here again.

At the end of the Delegate's speech a reception was held, at which all the students and visitors were introduced to the guest of honor.

RECEPTION TO THOMAS HUNTER, LL. D., PRESIDENT OF THE NORMAL COLLEGE, NEW YORK CITY.

*Thursday evening, August 3.*—The reception given to Dr. Hunter, Thursday evening, was of more than passing significance. The prelude to the speakers were musical and recitative numbers furnished by the generous talent upon the Assembly grounds. Miss Tessie Anderson, of Brooklyn, gave a couple of vocal selections, Miss Collins read a selection from *Romeo and Juliet*, and also a piece entitled "A Lecture." Then followed Rev. Father McMillan, who made a few cursory remarks in behalf of the graduates of the Normal College, New York, who were not present, and then introduced Rev. Dr. Wall, who opened his remarks by saying:

The very pleasant task has been assigned to me, to extend to you, Dr. Hunter, in the name of the Alumnæ of the Normal College of the City of New York, who are members of the Catholic Summer School, a cordial greeting and a hearty welcome to the Champlain Assembly. Many distinguished ladies of eminence and renown, and many gentlemen with educational reputation of international fame, have graced these boards with their presence, during the short existence of this school; but I am confident that there is no one who is more welcome to the graduates of the Normal College than their distinguished president and kind friend, Dr. Hunter. We assemble here to-night to honor the president of one of the greatest

institutions of these United States; to honor a man who is an honor to the system of education of our country; who has done much to uphold the standard of the highest form of secular education. And the result of his training is evident in the vast number of brainy women now teachers in our schools, not only in our metropolitan city of New York, but also in the neighboring cities of the Greater New York. The reputation they have made, is a proud encomium for the work done by President Hunter, and his very efficient staff in the Normal College; and, therefore, I say, in their name, we should extend indeed a royal welcome to the one man who has enabled them, by his system of training, to do this noble work. Dr. Hunter comes here for the first time to honor with his presence the Champlain Assembly. You will see here, Dr. Hunter, a young giant in his cradle, a vast field for the mightiest possibilities for good. Laying aside all bias and prejudice—as every broad-minded American citizen should do—you will see here the germ of a mighty force, which is destined, some day in the near future, to solve mighty and difficult problems.

In the course of a short address, Rev. Father Lavelle said: I could do little more than say again, on behalf of all patrons of this institution; on behalf of all the students here present, without exception; on behalf of all its friends throughout the length and breadth of this land; I could little more than reiterate the words of Dr. Wall, in extending a hearty greeting and a cordial welcome to our distinguished guest of this evening, Dr. Hunter. I know that you will pardon me if I mingle a sad thought with the happiness and joy of this occasion, and say to Dr. Hunter that his presence here with us calls to mind the memory of his old time friend and coadjutor; one who was spared to us for only a short period, but a brave, intelligent and devoted professor of literature in the Normal College of the City of New York, Professor Arthur Dundon. His coming amongst us was a blessing of strength. He put the whole force of his intelligence and experience into whatever he was able to do, to help the patrons of this institution; and there was nothing that he had more deeply to heart than the scene we

have here to-night—to see the Champlain Summer School, honored by and honoring the president of New York's Normal College. We hope, and we feel sure that this, Dr. Hunter's first visit to us, will not be the last; that he will be frequently with us, to encourage us; to give us the benefit of observations that must naturally follow as the result of his experience, during so many years spent in the direction of that magnificent Normal College of the City of New York, with its thirty-five hundred students, sending out five hundred teachers to the city of New York every year.

At the conclusion of the Rev. Father Lavelle's remarks, Dr. Hunter addressed the Assembly as follows:

I came here at the request of Father McMillan and of Father Lavelle, expecting to find some log cabins and other improvised places where you might spend a few days—a large tent, perhaps, that might shelter the speakers. When I came here this morning, and looked around me, I was in the position of the Queen of Sheba, when she came before King Solomon. She had not heard of one-half his greatness or his glory; and I had not heard one-half, nor a quarter, nor a tenth part of the greatness of this Summer School. Its halls, its clubs, its equipments of all kinds, struck me with astonishment and pleasure, that this institution should have grown so much in so short a time. Like Minerva, it seems to have arisen fully armed and fully equipped. You have been doing a great work. I obtained an idea of your work this morning, in one of the clearest and best lectures on botany, by Prof. Chester, that I have ever heard; and I said, if that is a specimen of the work that is being done here, this settlement is doing collegiate work. And it is a grand thing that over-worked teachers, in the Atlantic cities—because there are students here, as I understand, from Philadelphia and from Boston, as well as from the Greater New York—that these overworked teachers, I say, should have an opportunity to obtain the very best kind of instruction, and recreation and pleasure at the same time. The atmosphere is pleasant. Your living is pleasant. I was charmed with all I saw. I am overwhelmed with the kindness that I received.

The reverend gentlemen treated me as more than a brother. I don't know that I ever received greater kindness in my life.

#### THE ALUMNÆ AUXILIARY ASSOCIATION.

The third annual meeting of the Alumnae Auxiliary Association of the Catholic Summer School of America was held in the Auditorium, Saturday morning, August 5, 1899. Miss Anna Mitchell, of Brooklyn, second vice-president of the society, presided.

A letter of regret from Miss Helena T. Goessmann, the president, and dated from Oxford, England, was read.

The business transacted was as follows: A revision of the constitution; a decision in regard to the chair, which by unanimous vote was decided to be a chair in Literature; the selection of a badge, which was entrusted to a committee appointed by the chair for that purpose.

The election of officers was next in order, and resulted in the following officers being elected for the ensuing year: Moderator, the Rev. James P. Kiernan, Rochester, N. Y.; president, Miss Mary C. Clare, Philadelphia; first vice-president, Miss Mary A. Curtis, New York; second vice-president, Miss Katharine Hagerty, Brooklyn; third vice-president, Miss Frances Lynch, New Haven; secretary, Mrs. William H. Puleyn, New York; treasurer, Miss Anna Von Groll, Roxbury.

After a vote of thanks had been given to the Rev. M. J. Lavelle, the Rev. James P. Kiernan and the Rev. Thomas McMillan for their manifestations of kindly interest in the work of the society, and to the retiring officers for their efficient service, the meeting adjourned.

In the afternoon the society entertained at a lawn fete in honor of the lecturers of the week, Mr. A. I. Du Pont Coleman, Prof. Frederick Chester and Miss Marie Collins. Miss Anna Mitchell presided over the festivities, and after a few words of greeting introduced Mr. Coleman as the first speaker. Mr. Coleman dwelt upon the nature and aims of the society and approved of its course in selecting literature as the department of knowledge in which its chair was to be endowed. Following him came Prof. Chester, who advocated the formation of

classes in each of the departments. Miss Collins, with the able assistance of Mr. T. Gaffney Taafe, again delighted the audience with the forest scene from "As You Like It," amid the realistic surroundings of the adjacent pine woods. The Hon. M. J. F. Quinn, M. P., who arrived with the excursion party from Montreal, also spoke a few words, expressing his deep delight at the progress of the Summer School and his hope that his city would one day have a cottage at Cliff Haven. A few words were also said by Father McMillan, to whose care and assistance much of the success of the society was due.

Saturday evening an entertainment was given in the Auditorium for the benefit of the chapel fund. The presiding officer of the evening was Thomas B. Lawlor, of New York City. Miss Marie Collins and Mr. Taafe furnished several artistic readings, and Miss Kathryn Browne, Miss Isabel Clarke and Mr. Richard Hughes gave some delightful musical numbers.

The entertainment was arranged and directed by Mr. Taafe, whose fine taste, good judgment, talents and affable manner made him a useful and agreeable acquisition in the entertainments of the School.

#### DEPARTURE OF MGR. MARTINELLI.

On the afternoon of Friday, all of the faculty and students went to the Bluff Point station to bid adieu to the Apostolic Delegate, Mgr. Sebastian Martinelli. He left on the south-bound train and was warmly cheered by the Assembly. During the Delegate's stay at Cliff Haven he won the hearts of all who met and mingled with him. The winning and gentle manner of the Delegate was such as to make all feel that he had each person's welfare and interest at heart. His visit will be memorable to all those who were fortunate in being at the Assembly grounds during his stay. During the moments' wait of the train at Bluff Point station, the College Camp led the singing of some of the popular and patriotic airs, and as the train pulled out, cheer after cheer rang out on the still mountain air for the parting of the most distinguished guest of the Catholic Summer School.

#### THE ARCHBISHOP OF MONTREAL VISITS THE SCHOOL.

The Most Rev. P. N. Bruchesi, D. D., Archbishop of Montreal, Canada, was the distinguished guest of the fifth week. At the Pontifical High Mass in St. John's Church, on Sunday, August 6, the celebrant was Mgr. Bruchesi; the assistant priest, the Rev. G. A. Healy, of St. Bernard's New York; deacons of honor, Father Crowley, of Plattsburgh, and Father Donlon, of Brooklyn; deacon of the Mass, Father Callahan, secretary to the Archbishop of Montreal; subdeacon Father Fitzpatrick, of New York City. A powerful and impressive sermon was preached by the Rev. M. P. Smith, C. S. P., of New York City, who took for his text the Gospel of the day.

#### THE TRANSFIGURATION AND ITS CHIEF POINTS —THE PERFECTIONS AND ATTRIBUTES OF CHRIST.

Father Smith said in part: The immediate though subordinate purpose of the Transfiguration was to give His Apostles comfort and strength against the sadness and humiliation of His approaching passion, and also some sensible idea of the glory destined for Himself, for them and for all who shall be found faithful, in heaven. But the great and principal lesson was the manifestation of His divinity. This is My beloved Son, in whom I am well pleased; hear ye Him! The preacher then showed how complete, how convincing and how glorious a proof the Transfiguration is of the primal Christian truth that Jesus Christ is indeed God's Son, of the same nature, essence as His Father. If we consider the witnesses to this truth, we see that the past is summed up in Elias and Moses. Elias was in his own day a burning and a shining light unto God's truth fulfilled in Christ, and he embodies the whole of those intellectual miracles which we call prophecies; that is, the giving forth of future knowledge, the manifestation of God's will, events hidden from human eye, unknown to human thought or conjecture, but disclosed with power unto men by God's representatives. Moses sums up the law, that wonderful code of conduct which regulated the

lives and raised the Hebrew people far above any other nation of antiquity. The best, the wisest, the holiest in all the past are made to attest the superiority, the divinity of our Lord.

Peter, James and John represent the present, and they were qualified to do so both by their intimate relations with Christ and by their testimony generously given in blood for this primal truth. Peter, first in love and in dignity among the Apostles; James, who by his death was to be in the first rank of martyrs, and John, the well-beloved, who could say 'that which we have known, seen and handled of the word of life made flesh, that we declare unto you,' for we have seen 'His glory, the glory of the only-begotten of the Father, full of grace and truth.' Not only is the testimony of men and of such men given us, but more than that, from 'the excellent glory,' from the very throne and lips of God comes the seal and confirmation, 'This is My beloved Son, in whom I am well pleased.' The Man-God, then, is disclosed to us, in a way which is more in keeping with His majesty than in any other scene of His divine life. And He is made known to us as our Teacher. 'Hear ye Him.'

In these days of doubt and denial, you are happy in the studies you pursue here in having Christ set before you in His true place and the Teacher, and the Master, the Alpha and the Omega. All science rightly sought discloses Him, all true wisdom is but a participation of His light and truth. To-day bow before Him and ask Him to enlighten you, that you may better know, adore and imitate Him, for it is good to be here in the school of His truth, in the Church of which He is the author and finisher.

At 4 P. M., Sunday afternoon, the new 1200-pound bell was blessed, Mgr. Bruchesi officiating, assisted by Fathers Lavelle, Callahan, Healy, Strubbe, C. S. R., and McAteer, and Dr. J. H. Wall. All the students were present and a large number of Plattsburgh friends.

Immediately following came the reception to Monsignor Bruchesi in the Auditorium. Both Father McMillan and Father Lavelle addressed words of welcome to the eminent prelate and thanked him and his people most heartily for their visit to the School.

The reply of the Archbishop was most cordial and grateful in its tone. He expressed his delight at the progress of the School and his confidence in its future success.

In the evening the New York cottage also entertained in his honor. A delightful program of music and readings, with a talk in French by the Archbishop, provided entertainment for the guests.

Archbishop Bruchesi was accompanied to the Summer School by about 200 Catholics from Montreal and its neighborhood, who are interested in the Summer School and anxious to share its advantages.

The Archbishop felt exceedingly gratified by all he was given to see and admire during his very short visit, albeit, his Lordship knew quite accurately that the beautiful grounds of the Summer School were by no means covered by log cabins and primeval forests, but with architectural cottages and picturesque embellishments of all kinds, yet his surprise was great to see such a display of elegant villas and luxurious accommodations, to say nothing of the distinguished company he was invited to meet.

The numerous persons who had the privilege of paying their respects to the Archbishop, either in the parlor of St. John's rectory, or in the Champlain Club cottage, were evidently fascinated by the good humor of the Canadian prelate; the kindness of his words and manners, the pleasure he took in all that was done to honor his high situation as well as his person itself.

Mgr. Bruchesi visited the Convent of the Grey Nuns, to congratulate them on their various good works and the high repute of their school. He afterwards visited the Oblate Fathers in charge of St. Peter's.

## LECTURE COURSES OF THE FIFTH WEEK.

### SENSATION AND THOUGHT.

FIVE LECTURES BY THE REV. JOHN T. DRISCOLL, S. T. L., OF ALBANY, N. Y., AT 10:30 O'CLOCK, A. M.

An abstract of the course follows:

*Monday, August 7.*—In the fifth century, B. C., Athens was the centre of intellectual life in Greece. There from all parts gathered teachers and those anxious still to learn. To the Athenian, success meant position in the State and an influence in public affairs. For this the knowledge of rhetoric or of public debate was a necessity. Hence the multitude of individual teachers who claimed to propose what all so eagerly sought. They became known as Sophists, i. e., wise men, an appellation of honor at first, but with Socrates and Plato indicating boastful, fallacious and venal men. The life-work of Socrates was to expose the pretensions of these men, to show the distinction between true and false knowledge. This is done by a process of intellectual analysis. At times he leaves the adversary in doubt as in the *Dialogues of Search*. Again he proposes positive and definite truths. In both the aim is apparent, viz.: the necessity of forming clear conceptions. The principal elements of logic are found in the *dialogues*; afterwards they were thrown into a scientific form by Aristotle. To St. Thomas Aquinas, Aristotle is the Philosopher. He holds the place that the Justinian Code has with modern legislators, i. e., *ratio scripta*. The theory of the notion is by St. Thomas, taken up and thoroughly analyzed. With marvellous precision and consummate judgment he proposed the true theory of the universals and gathered all that is lasting in the Greek philosophy.

The Socratic method and the doctrine of St. Thomas are needed to-day. The current tendency of thought is agnostic, which is, as President Schurman says, "The Apotheosis of Scepticism." Modern philosophy has run its course, and pauses in confusion at the ruin it has made. The Hegelian

metaphysic has run counter to modern physical science. The Neo-Hegelian and Neo-Kantian schools are only transitory. The fundamental error is found in the false theory of the notion. The time is ripe for reconstruction. This feeling is shown by the Encyclical of Leo XIII., by the revival of Aristotle with Trendelenburg in Germany, with St. Hilaire in France. The aggressive spirit and method of Socrates, the profound teaching of St. Thomas, supply the remedy. The field is vast, and of surpassing interest to the thoughtful student. It embraces the important question of mind and of life. In the present course one question only is analyzed. Psychology to-day holds an important place in the curriculum of knowledge. The purpose is to ask what psychology is; whether it can claim the rank of a science; in what way it is related to the kindred science of ethics, logic and politics, and whether the truths it proposes have any basis in reality. The importance of the discussion is evident; it is an inquiry into the true nature and dignity of man.

### SECOND LECTURE.

*Tuesday, August 8.*—The method of Socrates was one of cross-examination. In pursuance of what he felt to be a divine mission he questioned everyone he met. Especially he sought the rhetoricians. Professing a desire to be instructed, he listened to the discourse and proposed difficulties. In *Dialectics*, he had no superior. His penetration, humility and irony left him the victor. His teaching was mainly moral, viz., inquiry as to meaning of virtue, courage, wisdom, etc. In this method are found the elementary processes of true logic e. g., analysis, definition, classification, etc. St. Thomas employs these with precision in the problem of the universal which deeply agitated the schools of the Middle Ages. To-day the same problem confronts us. Kant proposed a theory of the concept which leads to Agnosticism. Hamilton vainly tried to reconcile Kant with the traditional Scotch Philosophy. Stuart Mill proposes

the old theory of Nominalism, viz., that ideas are only names. They overlook the distinction between intellect and sense. Hence the current errors in philosophy. The theory of Aristotle and the Scholastics alone can be maintained. What do you mean by the soul? "Have I a soul?" is the question of Laura in Helbeck of Bannisdale. The soul is the substantial principle which actuates and animates the human body. To know that we have a soul requires a clear concept of what is meant by "substance." St. Thomas defines substance as "*id quod per se stat.*" The definition is difficult to translate into English, but it can be analyzed. Its component elements are "being, potency, stability, and subject of accidents." Hence a substance is a thing which acts and is based upon the environment and which abides amidst varying changes and modification. The analysis of our mental life, of the phenomena of thought, of feeling, of volition, the facts of memory of personal identity, show that the principle which is their source and subject must be a substance. It is false, therefore, to suppose that a substance can be only a material unity.

Modern errors on the soul can be traced to false notions respecting substance. These in turn are explained by false theories of the concept. Thus with Kant and Wundt, substance is not real but only logical; it is not a thing, but only a subject. The prevailing school of English philosophy, i. e., the school of associationism, teaches that substance is merely a grouping of qualities. The error is found in confounding the intelligence with sense, or rather in ignoring the distinctive character of the former. The logical conclusion of this school is Agnosticism. Of this nature is the teaching of Buddhism, an imported panacea for current philosophical disease. To the Buddhist the soul is not an entity, but only the shadow of the self which as Karma transposed at death into another being after the analogy of a physical law.

#### THIRD LECTURE.

*Wednesday, August 9.*—The mind naturally craves to know the nature of existing things. To this is due the progress in the physical sciences. From analysis and induction of facts we acquire a knowledge of the

material world, of its laws and forces. The same desire leads the mind to investigate the nature of the soul. Analysis of mental facts and induction from them is the method followed. That the soul is a unity cannot be questioned. The inner life of consciousness gives unmistakable proof. The difficulty is presented when the attempt is made to analyze this unity. Different opinions are maintained, as the logical result and application of the false theories concerning the notion of substance. The same school of writers, who hold that the notion of substance represents only a group of qualities, teach that the soul is not an entity but merely a collection of acts and feelings. This teaching has its source in Hume, and is wildly proposed in current text-books of psychology. Others, e. g., Professor Ladd, follow the lead of Hegel and teach the evolutionary theory of the soul. To them the soul is not a unity in the beginning, but is in potency to become one—a potency which is realized by growth and activity. The powerful school of Positivism hold the soul is merely an abstraction from the sum total of conscious life. Taine, in his work on intelligence attempts to throw this opinion into scientific form.

However, scholastic philosophy contends that the soul is a simple unity. The proof is sought in consciousness from the acts of mind and of will. Kant in vain has tried to weaken the argument. From the same source we reason that this unity is not material. We know mind and matter in different ways and as possessing contradictory properties. The conclusion reached completely overthrows two powerful schools of modern thought: Materialism and Positivism. Modern Materialism had its rise in Germany with Buchner. In England we have the so-called scientific Materialism of Huxley and Tyndall. They try to explain man by the action of physical and chemical forces. The method is one-sided and false. Positivism ignores whatever lies beyond the reach of sense. In origin and doctrine these schools are akin. Their influence has been very great upon the passing generation. Their spirit has completely controlled the field of physical science. Literature and the fine arts have been deeply affected. Hence the rise of the realistic school of fiction re-

presented by Zola. The writings of George Eliot, Mrs. Ward, Hall Caine, Thomas Hardy, disseminate the same teaching. The pure dignity of man is ignored; the true value of life is misrepresented; virtue is caricatured; man is merely an animal.

#### FOURTH LECTURE.

*Thursday, August 10.*—The statement that the soul is spiritual is bitterly assailed. This is due to the ignorance of the meaning of the word. By spiritual, we understand what is inorganic. Now the soul is an organic substance because acts of intelligence, of will and of memory are performed without the intrinsic co-operation of the bodily organs. By the principle of causality, we know that inorganic acts can only come from inorganic principle.

It is true that some acts of the soul are organic, e. g., acts of sensation. It is none the less true that other acts are inorganic, e. g., acts of intellect, but they are distinct one from another and must not be confounded. In the attempt our opponents have utterly failed. (a) Some have thought the most conclusive way to prove the organic nature of the human soul was by showing that a rigorous correlation prevails between the size of the skull or the quality of brain matter and the phenomena of thought. Hence we infer that men eminent in the field of thought have brains of larger size than their less fortunate fellows. Or that the abundance of convolutions and of gray matter sufficiently explains. Broca and Topinard have strongly urged this theory. If the contention be true, then the higher nature of the human soul is a pure fiction. A careful examination of facts deprives it of any worth. Science itself gives the decisive answer.

(b) Other men with the same purpose in view have adopted a different method. They have attempted to localize thought in the various parts of the brain. Just as we have special bodily organs for the operations of sight, of hearing, etc., so they infer that special parts of the cerebral cortex are connected with the operations of thought. Gall first advanced this theory, and in our day it has been rejuvenated by the researches of Broca and of cerebral physiology.

A careful analysis of ascertained facts

proves conclusively the impassible barrier between sense and intellect. The faculties of sense are organic; they can be localized. The faculty of intellect is inorganic; all attempts to localize thought and volition have resulted in complete failure. Science is our criterion.

(c) The department of Psycho-Physics is the result of an attempt to apply mathematical methods and formula to the processes of thought. If thought can be measured then it is something quantitative and therefore material. Great labor and care have been given to this study. The writings of Fechner, of Wundt, and of Ladd show how earnest and extensive was the effort. The certain results, however, form no objection to our teaching; they rather confirm it.

The radical error in these attempts is the failure to recognize the spiritual nature of the soul, the attempt to confound the acts of intellect with the operations of sense. The ascertained results of modern science furnish a striking illustration of the truth of scholastic teaching.

#### FIFTH LECTURE.

*Friday, August 11.*—The existence of the soul was proved to a certainty by the voice of consciousness. We dealt with a fact through the medium of testimony. By a process of reasoning from data the nature of the soul as a spiritual being was set forth. It is a fact also that we have a material body. The problem is to explain the existence in man of soul and body so diverse and at the same time account for harmony of action and unity of the organism. The question has engaged philosophers from the very beginning. Plato proposed the theory of accidental union. To him the relation of soul to body is like that of pilot to ship, or man on horseback to the horse. Locke, Lotze, Ladd, Rosmini, are substantially his disciples. Others, e. g., DesCartes, Malebranche, Leibnitz, eager to safeguard philosophy from Materialism, deny any interaction between body and soul. The school of modern Pantheism under the leadership of Spinoza holds that soul and body are but aspects or different sides of the same substance. To Mr. Spencer this substance is the "unknowable," to Mr. Romanes, the

"inexplicable." With DesCartes they reason that spirit cannot act on matter, and vice versa. At the same time they must account for the testimony of consciousness that there are mental and physical facts. The explanation is an attempt at reconciliation. The difference is apparent, at the bottom there is an identity. Thus the same principle finds expression in a double form or the same in two languages. In setting forth the theory Professor Clifford, Professor Bain and Mr. Spencer differ one from the other. Finally there is the theory of Scholastic Philosophy. Reasoning from the qualities and acts of finite substances, the mind is constrained to admit that a substance is constituted by the union of a material and formal element. Science shows that this quality exists in nature and in man. In man, however, the formal principle is a spiritual substance, i. e., the soul both united from the human composite. This theory throws abundant light upon the great problem of our day, viz., the nature of thought. In the widest sense, the word "thought" includes acts of sensation and of intellect. The manner in which these acts are produced is essentially different. The acts of sensation are produced by the intrinsic co-operation of the bodily organs. They are organic acts. In common with the brute, man has these actions. Between sense and intellect there is a vast difference. The acts of the latter are inorganic. They do not depend upon the intrinsic co-operation of bodily organs. Cerebral activity is a condition for thought, not its efficient cause. The attempt to confound thought with physical force or reflex action is an utter failure. Professor James admits that the brain is "a transmission, not a productive" agency. The present course is only an effort to illustrate the imperative need of definite concepts. To this defect are due the confusion and error of our modern philosophy. Sensation and thought must not be confounded. To do so is to strike a fatal blow at all that is noblest and best in man. The outlines and main trend of the lectures are familiar from childhood. The sublime philosophy of Christianity is unfolded in the Catechism. The only effort made is to show that the teaching of our early years is in harmony with the results of scientific thought. Hence when we grow

to manhood and mingle in the great world, whether in high schools, universities, or in the busy walks of professional life, we should not forget and throw aside the beautiful lessons of our nature and dignity. True progress is not had in asserting that we are on a level with the brute. True philosophy is Christian philosophy.

EVENING LECTURES BY THE HON. WILLIAM M. BYRNE, ON ENGLISH LAW AND CATHOLIC CHANCELLORS, 8 O'CLOCK.

The evening lectures of the fifth week were by the Hon. William M. Byrne, U. S. District Attorney for the district of Wilmington, Del., and his topic,

"ENGLISH LAW AND CATHOLIC CHANCELLORS."

In the course of his first lecture Mr. Byrne said:

*Tuesday, August 8.*—Believing that the present greatness of the English name is due, after the valor of the English people, to the superb system of jurisprudence promulgated by that nation, I conceive it not only a pleasure but a duty to point out on proper occasions the debt which the English law owes to the Roman Catholic Church. Mr. Byrne then examined the history of the great doctrine of uses and trusts, and combatted the theory commonly advanced that the great doctrine of uses and trusts was invented by the churchmen of England for purposes of evading the statute law of the realm, showing that these principles survived in their entirety now after the complete retirement of the Church and her ministers from participation in the administration of English law, thus establishing the fact that these principles were inherently just and beneficial, otherwise they would have been swept away with the powers which originated them.

Mr. Byrne in tracing the history of Uses and Trusts in Equity, showed that they existed in the English Law before any restrictions were enacted in England against gifts for church purposes, thus establishing that they were not introduced into England to prevent the churchmen from holding property which they then were allowed to hold without restriction. Mr. Byrne then proceeded to review the work of the clerical chancellors, beginning with Augmentus, the



chancellor for King Ethelbert, and extending down to Cardinal Wolsey, and showed that these chancellors, deeply versed in Roman Law, gradually impressed their learning on English Jurisprudence, and claimed that the wisdom of this course was confirmed when the English Parliament, in 1873, passed the Supreme Court of Judicature Act, wherein the principles of equitable law were given precedence over common law principles whenever in contact.

Mr. Byrne delivered his second lecture, which was on

THOMAS A'BECKET,

*on Wednesday evening, August 9th.*

Henry II. aimed at humbling the feudal barons and limiting the power of the Church. Under Stephen's reign, a period of great weakness for England, feudalism ran riot and the chaos and disturbance of that time was due to the impossible condition that each petty baron was almost a king in himself.

The debilitating reign of Stephen had shattered the prestige of the Crown, and among Henry's first acts was an attempt at its restoration. He assailed the power of the barons. By the institution of new writs, he transferred the bulk of the law business from the baronial courts to the King's Court, and by the imposition of the scutage tax he was able to hire necessary soldiers to take the place of those demanded by the Crown from the barons. Although able to triumph over the barons, he met sturdier opposition when trying to assail the Church. She had a valiant defender in the Archbishop of Canterbury, Thomas a'Becket, Chancellor of England. This man was one of the best equipped scholars of his time. He had capacity equal to any situation in which he was placed. If God had not intended Becket for a saint, he would have been a great soldier, as he was indeed a great lawyer. When the time came for the mighty conflict between him and Henry it was no idle clamor of tongues. It was a battle of giants. Whatever may be the opinion of the merits of the battle waged, all mankind has applauded the heroism of Thomas a'Becket, who scorned to escape from a brutal death by degrading the Church he had sworn to serve.

His third and last lecture,  
SIR THOMAS MORE, LAYMAN AND CHAN-  
CELLOR,

is thus briefly outlined:

*Thursday, August 10.*—In discussing the early clerical chancellors of England, we saw the superb contributions of the Catholic Church to the upbuilding of English Jurisprudence, and we saw how, with maternal solicitude, our Holy Mother, the Church, taking the rude and uncouth nations of the north under her care, by processes fitted to their then condition, labored sedulously and zealously for the establishment of justice among her newly found children. Last evening the topic of our examination was "Henry and a'Becket; Prince Against Prelate," in which we saw that the Catholic Church, besides establishing justice for the benefit of all mankind, also, in a special manner, was in the earlier days the instructor and the coadjutor of the State; and who could in principle condemn this service of the Church to the State, for if, according to St. Paul, government is from God, how can it be inconsistent with the welfare of man, that the State organized for His benefit should take instruction from the Church founded by Christ, and made the deposit of His divine doctrines, having received, too, the Master's command to go forth and teach all nations? Tonight we will briefly show that the Church, in addition to promoting the interests of all mankind and instructing States in true principles of wisdom, is also able to beautify individual character by the highest principles of Christian virtue; and for an example of this power we turn with delight to England's first orator, renowned parliamentarian, brilliant writer, lawyer and chancellor, Sir Thomas More.

Mr. Byrne sketched the career of Sir Thomas at the bar, showing how he rose to the headship of his profession in England, and how his talents were soon seen and quickly appreciated by the learned Wolsey; his career in Parliament, where he displayed for the first time in the English tongue the graces of a convincing orator; his career as chancellor, where, fulfilling the hope of Wolsey, he did "justice for truth's sake and his conscience"; a conscience he was bound to follow though death were in the way. The domestic life of Sir Thomas, with its

literary embellishments, was described and the course of Sir Thomas in the great struggle over the supremacy was detailed.

#### RECEPTION TO THE HON. JOHN T. McDONOUGH.

*Monday evening, August 7.*—One of the most notable events of the week, was the reception to the Hon. John T. McDonough, Secretary of State and ex-officio member of the Board of Regents, of the State of New York.

The Catholic Summer School and its work were discussed from every standpoint. The field of education covered by the respective speakers of the evening were academies, normal and public schools, and universities, and the university extension system, under which latter head comes the Champlain Summer School.

Mr. McDonough, as the representative of the Board of Regents of the State of New York gave a well defined account of the duties of the body and the extent of the power invested for the furtherance of the cause of education. He thoroughly explained the University Extension Laws and the good resulting from such an institution as the Champlain Summer School.

The Rev. Thomas McMillan, C. S. P., presided. His introductory address follows:

#### ADDRESS BY REV. THOMAS McMILLAN, C. S. P.

In the course of his introductory address at the reception to Regent McDonough, the chairman, Rev. Thomas McMillan, C. S. P., of the Paulist Fathers, New York City, quoted from a letter containing good wishes for the Catholic Summer School from Regent Pling T. Sexton, of Palmyra, N. Y., whose excellent pamphlet had been distributed among the cottages at Cliff Haven. Allusion was made also to the remarkable paper read by the Hon. Whitelaw Reid at the recent University Convocation held in Albany. This paper contained a forcible argument, thoroughly up-to-date, showing the value of the various departments entrusted to the Regents by the people of New York State through the action of their representatives in the legislature. No one can deny that there is a demand for popular

rule and the highest possible average of popular intelligence, derivable from an education freely open to all, and carried just as far, in each individual case, as natural aptitudes draw and circumstances allow.

The basis of this education must always remain the same. But the world is moving, and the men or the countries that keep up must move with it. Resting on the primary common school foundation, the further development of a true and useful popular educational system must change with the times. What the high schools, academies and colleges ought now to furnish must include a far greater range than a hundred years ago. Studies for the professions must still hold their old and important place; but provision must also be made for the multitudes who will never find time or need for these, but do demand instead scientific or technical studies. In fact, the most hopeful developments in recent years lie in the direction of technical schools, and he would be a strange reasoner who doubted their advantage for the community at large. The very laborers on our streets have need now for a knowledge of electricity.

The natural guardians of the educational system of the State should be the body first appointed for that purpose in 1784, and continuously engaged in it ever since—a body already in charge of the higher educational work of the State; a body chosen, member by member, as vacancies arise, by successive Legislatures fresh from the people; a body that thus combines the advantages of permanency and gradual change, that comes from both parties, all sects and all sections of the State, while it represents no party, no sect, no section, no duty and no aspiration save that for the best education of the greatest number of sons and daughters of New York. The academies, colleges and universities never sprang from the common school system. On the contrary, the common school system sprang from them. In the ages of the past it was the universities that preserved learning to the world. It was the universities which trained up teachers to spread it among the people. It was the universities that made possible and encouraged and equipped the schools for the children and for the poor. That is the order of na-

ture and the order of history. From the colleges and universities came the teachers who established the common school system in America. The Boston Latin School, which exists to this day was the beginning of the common school system in Boston. The teachers in the common schools here and now must come from the schools representing the higher education of the State. The Board which has successfully fostered these may safely be intrusted with the supervision of their work.

Father McMillan in presenting Mr. McDonough said: We are gathered together tonight, to pay our respects to a very honorable body of the State of New York known as the Board of Regents, from whom we hold our charter for University Extension work. That charter represents great advantages to our Champlain Summer School. Our friends in New England have appreciated its value, and were willing to have the Summer School located in the State of New York by preference to any other State, chiefly on account of this charter. We are able to get recognition for our work in this way, which is of professional value, so that we can take rank as leaders in educational work. It has been our aim from the very beginning, not to attempt to teach every subject of interest to educated people, but to teach a few and in a way to command respect; and our Syllabus has been welcomed in many educational institutions. It has been a surprise to many non-Catholic friends in the way of talent displayed. Some of them were not able to realize, from any previous document, that we had so much talent at our command, in our colleges, universities and academies under Catholic control. So that we have the honor tonight of entertaining for the first time a Regent of the University, although we have enjoyed the charter from the very beginning. Moreover, he is a Regent that has established a strong claim on the Catholic people of New York State—the highest claim that anyone can establish—the claim of personal service for the highest and best interests of our people—John T. McDonough. It is with the greatest delight, therefore, that hundreds of his friends, remembering his past services, and how everyone having any business to do at Albany,

for many years past, could always rely on getting a large share of his time and advice—it is with great pleasure that many of them hail the glorious fact that with a very large vote he was elected to the office of Secretary of State within the last year. We are going to include in our program the welcome of a number of educational institutions, for our honored guest and representative of the Board of Regents. First, we call for the opinion on behalf of D'Youville Academy, of Plattsburgh, which will be presented by Miss Cotter, one of the graduates.

#### MISS COTTER'S ADDRESS.

HONORED GUEST; LADIES AND GENTLEMEN:—It is with no small degree of pleasure that I come here tonight to join in making note of this event, and, in the name of my Alma Mater, D'Youville Academy, of Plattsburgh, bid our honored guest welcome. Though not advocates of Women's Rights, in the popular sense, the Alumnae of D'Youville and the dear Sisters claim the right to join with this throng to bid you welcome, as one who mans the ship of State, and also as a representative of the Honorable Board of Regents of this State, toward whom our Alma Mater bears the kindest feelings. With joy we welcome you to the shores of this classic lake, so closely linked with the name and fame of McDonough. Yes, here, on its classic waters, your namesake, Commodore McDonough sank the warships of the enemy, and became the Dewey of the War of 1812. May your visits to the Catholic Summer School be pleasant and frequent; and we hope that in the near future we may have the pleasure of entertaining Hon. John T. McDonough, not Secretary of State, but Governor!

Rev. Father McMillan then introduced the Very Rev. James P. Kiernan, V. G., a representative of the great education center, Rochester, which has many academies.

#### THE REV. JAMES P. KIERNAN'S ADDRESS.

REVEREND FATHERS, HONORED GUEST, LADIES AND GENTLEMEN:—I thank you for your kind reception, and may say in regard to the subject under our consideration this evening, that I have had some practical experience in the working of the Regents' Of-

fice and the Regents' Schools for the past seven years. We are proud of our schools and of our educational system in Rochester, and it is far from me to let an opportunity pass of saying a good word for Catholic education, whether it be in Rochester, in New York, in Boston, or in any other place. We have been successful, by reason of our connection with the Regents, in elevating the Catholic schools of Rochester. The work with the Regents began in Rochester about twenty-five years ago; and in December, 1891, we obtained a charter for the Mother house of the teaching Sisters of St. Joseph. We have an unique condition of affairs in Rochester. There are thirty-five Public Schools, crowned by a Free Academy, and that Free Academy holds a charter from the Regents. There are seventeen Parochial Schools, one for each parish, sufficiently large to accommodate all its children; and we hold, for these parochial schools, a charter for the Academy of Nazareth. Under the first of these charters all the public school children are examined—that is to say, all the advanced grades—under the charter of Nazareth all our Catholic children are examined. The schools run on very harmoniously. We assist one another, and we compete with the very best schools they have. In fact, the standing of our parochial grammar schools in the examination held in June was much higher than that of the public schools of the city of Rochester. I do not say this in any boastful way, but I say it because it is a fact; and the tribute is due to the Sisters who have done the teaching in those schools. Under God we owe our success to their noble work and to the sacrifices which they have made. I may say further, in speaking of Nazareth Academy, of Rochester, that the standing of that Academy is very high among the six hundred and forty or fifty academies of the State. It holds a very high position, because of the success it has attained. Many of you who are engaged in school work will remember the Law of 1895, which required that each academy in the State educating pupils for a teachers' training class should have a course of study suggested by the Committee of Ten and approved by the State Superintendent of Public Instruction. When that law was enacted, it looked very

much like a stroke at our Catholic academies. Not only the Catholic academies felt it as a stroke, but the other academies in the State that were under religious control. I say, at first, it appeared so. The new law was examined and we asked ourselves: "What is the use of finding fault with this law? It simply required that the schools should be elevated to a standard set by the State Superintendent. If other academies could reach it, why could not Nazareth?" I made my way to Albany, proceeded to Mr. McDonough's office, and together we went over to see the Hon. Mr. Skinner. We asked what requirements would have to be added to the course of study at Nazareth which I presented him. He said he didn't think any requirements would have to be added to that. I asked him: "Will you give us your official approval?" He said he would look over the course of study and send us word what must be added. He sent word that we would have to add the insignificant study of Zoology, the study of animals. "As for the rest," he said, "you have more than we require." We were the first Catholic academy, I think, to secure the approval of the State Department. That gave our girls graduating from the academy the right to enter the Teachers' Training Class, and to have the same privileges as the pupils of other approved schools in the State. The result has been that our classes graduating from Nazareth Academy and from the Free Academy have been put together; and when the Teachers' Training Class was selected those who stood highest obtained the first places. Perhaps the following fact will give you as good an idea of the standing of Nazareth Academy as any other argument that I could use. One year we had fifteen graduates; the other academy had ninety-five. We got nine places out of the fifteen, and they got sixteen out of ninety-five! Naturally the public school authorities were a little anxious about the matter. Later on they sent word to try to change that, and have a *pro rata*. We objected and said: "No *pro rata*; let all have an equal chance." The result has been very satisfactory to us.

In conclusion, permit me to say that our relations with the Regents have always been very cordial and we feel deeply grateful for the aid they have given in elevating the

Catholic schools of our fair city of Rochester. It gives me pleasure tonight to participate in the reception given to our friend and guest, Regent McDonough, and to assure him that his efforts in the interest of Catholic schools in the State are appreciated.

The Rev. D. J. McMahon, of New York City was introduced as a representative of the department of Study clubs.

REV. D. J. MCMAHON, D. D., ADDRESSED THE ASSEMBLY AS FOLLOWS:

"HONORED GUEST; LADIES AND GENTLEMEN."—When we come to define the term Study Club, it is not that instrument of torture that was used upon us to make us study in the olden times, when we were boys and girls together, but it is that department of University Extension which is more familiarly known as the Reading Circles. Of them, there are few of us here who have not some knowledge—if not intimate, at least some general knowledge—of what the Reading Circles have been organized for, and the place that they fill in the intellectual arena of this state. Their connection with the Regents, is one of immense advantage to the Reading Circles. These Circles, we may say, have gained their strength, if not their origin, with the formation of the Chautauqua Institute, whose great Summer School lies in the western end of this State of New York. From that Institute, formed nearly forty years ago, there originated that grouping together in different localities of certain kindred spirits who sought to gain further knowledge or more extensive information, upon certain subjects, and formed themselves into these Reading Circles. At the present day, in this State of New York, according to the last abstract of the Board of Regents, there are about three hundred Reading Circles, and the Catholics hold about one hundred of them. That is a very large proportion compared with what it was seven or eight years ago—we were then about ten or twelve. We are rising, and we are rising with a force—these Reading Circles—grouping students together so as to make a continuous actuality of that intellectual life which we see around about us here in the Catholic Summer School. This institution is the effect, it is the outcome of the Reading Circles. There it had its be-

ginning—in the Reading Circle—and there, from it, do we find this seed of this beautiful flower that sends its fragrant scent round about, so that everyone drawn within the range of its beneficence, finds himself in refined company, amid occupations elevating and pleasurable, finds those whose companionship and acquaintance must lift him beyond the mere plane of sense to mental activity; finds those around him with whom he would like to live the pleasant days of the summer; and longer, even, sometimes, for some few.

Now of the Reading Circles we may say, they are of two classes; that which is a Study Club, pure and simple, where the members come together weekly or monthly, and agree to have a fixed program that is made out for them at the beginning of the year. This program may be formed for them either by the Board of Regents,—at least by officers connected with that body—or by some Moderator or Committee chosen by the members. The manner in which the matter may be studied on the program, will be made to suit the individual Circle; whether it will be by delving into some text book, forming questions and having written answers, or by essays and discussions upon phases of the subject. In any form it will surely advance them, not only in information, but will also broaden and enlighten their minds, and give them a stronger hold upon the questions that may be brought to them. This is the object of the Reading Circles; and it is the object for which we should certainly aim, for which we should work; so that the great good resulting from the Reading Circles may be extended, not only in every district, but in every parish. It is my duty to hold three of them—rather a difficult task, sometimes, too; but the effort is more than rewarded by the work that is done in them. It is always a pleasure to learn, and it is a pleasure to see others advance in knowledge and power.

"Let fate do her worst, there are relics of joy,  
Bright dreams of the past which she cannot destroy,  
Which come in the night-time of sorrow and care,  
And bring back the features that joy used to wear."

Now their connection with the Regents is this: The Board of Regents, anxious to see this intellectual development spread throughout this whole state of ours, give all the help they can. It is true that we have ideals in a measure in the Reading Circles of olden times; those Christian Circles held by St. Jerome, St. Augustine and others, which were under purely Catholic auspices and helped by Catholic influence. But to-day we can be aided in the advancement of our own Catholic development by the secular arm, since the better Christians we become, the better shall be our loyalty to State.

The Board of Regents stand ever ready to aid us in all that tends to the progress of culture, in lines of secular study as well as that which may have the aspect of religion. They will help us along, because they see that it is for the mental advancement and intellectual uplifting of the people; and therefore, if a Reading Circle desires to study any particular subject during the year, the Regents will send programs of studies that they have received from different Study Classes. Out of these three hundred Clubs, that are formed in this State, each of them sends in its program each year to the Board of Regents. When one of them wants to take up some new subject, they can send for copies of the programs on the appointed subjects, and obtaining two or more different aspect or views of the division of the subject from which their program can be judiciously framed according to their taste. In addition to this the Regents are ready to help the Study Clubs through the books that are necessary for a knowledge of the subject they are studying, and will send them at a small cost to the places where the Reading Circles may be, and lend them for some months.

These are the advantages, besides many details, that are obtained through their means for the Study Clubs of the State of New York, and we trust that more will enter in with us, under the care of the Regents' Office. It is by unity that we can gain that force that will carry us on to success. This is the first species of Study Clubs, where the members do the work in reading, writing and discussing the appointed topics through a term of meetings. Without work, and systematic work, there can be no real intel-

lectual advance. We may gain information, we may, by hearing, learn facts that will broaden our views in certain lines, but our capacity is not widened, our hold is not deepened, our grasp is not strengthened, unless by the efforts made in personal work.

There is a vast difference between storing the memory with information, grand and useful as it is, and the development of the intellectual grasp; this is accomplished only by serious labor, such as the Reading Circle really aims to accomplish. The second class of Study Clubs are such as have simply series of readings, or lectures on topics appointed—the members generally are hearers, either from choice or necessity. The members do not give themselves to the continued personal labor of the other.

In all our large cities this second class is growing in number, and it is a healthy sign to see persons of position and wealth giving time to their development. We have reason to be thankful for the advancement of this worthy cause, to the members of the Board of Regents, and when we have one like Mr. McDonough, one who has labored so earnestly in the cause of education; one whose name should go down in history, coupled with the story of his wonderful work in the Constitutional Convention, for the benefit of the Catholic name, in the cause of education;—when we have a representative, a Catholic representative in the Board like him—then do we feel that we have reason to be grateful and reason also to help along that Board of Regents, when they are willing to help us along, in the cause of humanity and civilization. I might, indeed say of him, that there is that with him which is brought out in the Transfiguration. There is the faith, that makes his face shine as the sun, that principle that he has always upheld, in the presence of enemies, and before whatever difficulties came—there was always that principle, his faith, which stood forward, and which no one could weaken. There are his garments, white as snow, his actions and his moral course have always gained the respect, the esteem, and the deep affection of everyone with whom he has been thrown in contact.

Long may he have the power he now wields, in the Honorable Board of Regents, for we are confident that his future course

shall be as his past one, for the glory of American Education, and the Advancement of the Catholic Cause.

THE REV. JOSEPH H. MCMAHON,

director of the Cathedral Library, New York City, was unable to be present, but sent the following letter, which was read :

New York, Aug. 5th, 1899.

REV. THOS. McMILLAN,

*Chairman Board of Studies, Catholic Summer School, Cliff Haven, N. Y.*

DEAR FATHER McMILLAN:—I am in receipt of your letter of July 12th, in which you state that on the occasion of the Reception to Regent McDonough it would be very appropriate for me to send a letter, or deliver a short address with regard to the advantages of State Libraries as now managed by the Regents of New York. As I shall not be able to deliver the address, I take pleasure in complying with the alternative, the more so, as I am delighted that the Summer School is honoring one who deserves well of all Catholics, for his strenuous efforts in their interests during the famous Constitutional Convention in this State, where those interests were so fiercely assailed, and when it was fortunate for us to possess so able an advocate as Mr. McDonough. It is, in my opinion, very important for Catholics of the State to appreciate rightly the liberal attitude of the Regents toward Public Libraries. I know of no place where such an appreciation can be better begun than at the Summer School, because it is characteristic of this enterprise to have its members imbibe sound Catholic ideas during their stay on the glorious shores of Champlain, and to disseminate them afterward in their own respective environments. No State in the Union is so generous in the matter of Public Libraries as New York, and no State is at once so careful and so large minded in its inspection of the work done by these Libraries, as is the State of New York, through the Board of Regents. The appropriation of moneys for the support of these Libraries is made on the recommendations of the Regents, and I can testify from personal experience how equitable the Library Department is with regard to this very important matter.

I regret to say that Catholics as a body have not availed themselves as they might of the generosity of the State of New York in this regard. For some occult reasons, Catholics seem to take very little interest in Public Libraries, as such. The Public Library is not an unmixed blessing, and I regret to observe that the growing tendency to introduce what is called the open shelf system, especially for juvenile readers, has increased the possibility for evil, without much furthering the usefulness of Libraries. The fact that a young person of immature mind and insecure judgment can procure any book he or she may ask for at a Public Library, will indicate the evil that may be done by such an institution. Thoughtful Librarians are coming more and more to realize this fact, and are casting about for means to counteract it. In this matter they have endeavored to secure the co-operation of the Ministers of Religion, and some of them have taken occasion to mention to me how much indebted they have been to the Catholic priests of their cities or towns, for aid and counsel in checking an abuse to which a Public Library, almost of its nature, is liable.

It becomes apparent at once, then, how much interested Catholics ought to be in the Public Libraries, which now are largely instruments in the hands of those opposed to the Catholic Church, for the most part through ignorance. I have always found the Librarians of our Public Libraries, both great and small, perfectly willing to procure the books which state the Catholic side of questions, historical, political and social; but their chief difficulty as expressed to me by officials of the American Library Association is that they cannot seem to find Catholics willing to co-operate with their efforts. A striking illustration of this is seen in the history of the Model Catalogue, issued by the American Library Association, and printed by the United States Government during the Columbian Exposition. In this list of 5000 volumes suitable for a Public Library, there will be found only four or five titles of Catholic books, and these books were presented to the Association upon personal request by the Cathedral Library of New York, after the Association had endeavored in vain through the recognized

channels of trade to secure a representation of Catholic books. To show their willingness to be of service to us in these matters, I may mention, that in preparing the Supplement to this Model Catalogue, the head of the New York State Library School, came at once to us to ask that we undertake to look after Catholic interests in the Religious Section of the Catalogue. In further illustration of the liberality of mind displayed by the profession, I would mention that the Library Journal, which is the official organ of the Association, published recently a list of exclusively Catholic Books, prepared by us, which was the first list of special books ever published by that Journal. As the policy of the New York State Library under the administration of the Board of Regents has dominated in the American Library Association, and become in fact, its policy, I trust that the above statement of facts, will show how great an opening there is for Catholics in this State to secure a proper representation of Catholic books in Public Libraries, and to see that no harm comes to their people from the advantages of reading held out to them through the liberality of the New York Library Law.

I was very much impressed, not only with the force but with the truth of an assertion, made by a venerable gentleman at the Conference of Reading Circles of the Ogdensburg Diocese, which I had the pleasure of attending last February. In speaking upon the matter of Public Libraries, he announced it as his opinion formed from an observation extending over many years, that if Catholics did not look more closely to their interests in the Public Libraries, these would soon become schools of apostasy for their children. Experience of many years growth has convinced me that the gentleman did not overstate the truth, and I would emphasize his remark by saying that if the liberal policy of the Regents of the State of New York with regard to Public Libraries, does harm to things Catholic, then we have only our own apathy and indifference to blame, because the field for good opened up to us by this policy is so wide, that if we avail ourselves of it, we would do much, not only to dissipate the ignorance which makes for us much against Catholic interests, but to dis-

seminate the knowledge of Catholic truth, which would make so much for our good.

In honoring therefore the Regents of the University of the State of New York in the person of Mr. McDonough, you are honoring a body of men whose liberal policy, the outcome of their fair-minded views, has already done much to enable us Catholics to secure justice in educational matters; and I believe it our duty to do all in our power to ward off the blow aimed at the Regents during the last Session of the Legislature by those whose conduct with regard to us has shown them to be inimical to everything Catholic.

I beg to remain,

Very sincerely yours in Christ,

JOSEPH H. MCMAHON,

Cathedral Library Association.

#### THE REV. FATHER LAVELLE'S ADDRESS.

LADIES AND GENTLEMEN:—It is a great pleasure to say a word to you this evening upon the subject of University Extension; both because it will give an opportunity to say, officially, what would have to be said at another time, and because it gives opportunity, also, to add a word of official greeting and welcome to one of the most illustrious sons of the State of New York; one who in the field of politics has been the champion and uplifter of the Labor element in this State for many years; one who in the field of religion has fought as bravely, and as intrepidly and as successfully as one of the Crusaders of old, the Hon. John T. McDonough, Secretary of State.

The idea of University Extension is, that gradually, like the shooting out of the roots of the elm tree, the deepest and formerly most removed branches of learning can be brought home to the doors of all the people; and that even those whose school days have passed away, whose education, in the old-time sense of the word, is finished and over, may go on improving themselves, and increasing, with pleasure and profit, their store of knowledge as long as they breathe the breath of life. This may seem a Utopian, a Quixotic idea. It may seem even repugnant, replete with labor and with difficulty; but it is neither the one nor the other. Why it is only twenty-five years since the Compulsory Education Law was passed in the State



of New York; and I remember an occasion when we were at college, getting near the end of our college course, and filled with the conviction that we knew a great deal more than we imagine we do now—we had a debate, in the year 1873, upon the subject, "Is Compulsory Education justifiable?" and after long, mature, and serious deliberation, we decided—or the Chairman of our debate decided—as the result of the argument, that compulsory education was not justifiable; and the next year the rascally Legislature went and passed the law, in spite of our decision. Well, previous to that time, we had universal education of a kind—that is, the great body of our people in this State of New York, and I suppose we were not much behind the other states—the great body of our people in the State of New York received an education; but it was not brought home to the doors of all, and twenty-five years before that it was brought home to the doors of very few. But we have come to the time when education, real education, comes and has come to everybody's door; when the government of our great and glorious country is determined that we shall have knowledge, whether we will or not, like the man who was determined to have peace, even if he had to fight for it. Our Government has determined—and that government means the will of the people—that really education shall come to everybody. The idea of University Extension is to supplement, to prolong, to protract and to increase the advantages of school education, by bringing the possibility of every form of knowledge to everybody's door. This Champlain Summer School is an embodiment of that idea. For seven years now we have been working up to a certain point. We have held our session every year, and no effort has been spared to bring about the desideratum, the thing which the projectors of the institution had most at heart—that our education here should be co-ordinated; that it should be of such a sort that anyone could come and learn practically any branch of human knowledge. We have been coming nearer and nearer to the point; and we hope, with God's good help, that by next year a large number of the courses will be well established; and it should not take more than

two or three years, at the outside, until we should have classes, regularly formed and in working order, not only in Latin, which we are doing so very grandly this year, but also in the modern languages, the other ancient languages, in literature, in history, in science, in philosophy, in every branch of study that can interest the human mind.

Now I said at first, that this idea may revolt a little; it may seem to convey or to bring with itself a sort of a shadow—a deep, long shadow of work, and toil and endeavor; when mind and heart and body are weary, and are longing for rest. But it is only in appearance that the shadow need follow. As the Archbishop of Montreal told us yesterday: "He has gained everything who knows how to mingle the useful with the agreeable." When we were children—I mean the older portion of us—we had to take medicine from time to time; and we remember perfectly what a torture it was, and how we would gladly have foregone the ultimate utility to avoid the dreadful torture of swallowing all those nauseous drugs. Nowadays the children receive their medicine in a capsule, or in a sugar-coated pill; and it does just as much good, probably more, because there is no revulsion of the will against it; and, on the other hand, the torture is avoided. And we hope that it is in this way that at the Summer School, and from the Summer School, all this advantage of University Extension can come to our people and to our patrons. I say at the Summer School, because a good deal of the work will be done here by those who want it, not by anybody else. It is a treasure, it is a precious thing, and will never be forced upon anybody, although I do believe that the voluntary demand for it will far outstrip anybody's expectation. But after all, the time that is spent here is dreadfully short; it is not the real working time of the year, even, nor is it a period at which mind or body are in the greatest disposition for work; and after we get our courses well established here, there is no reason why they should not continue by correspondence during the year. So that the ideal may be reached, by those who are friends and members of this institution, that in any easy, agreeable, beautiful way, that will help to fill up their life, and keep their hearts occupied

with joy and beautiful things in such a way as to give them no time for things that are small and disagreeable; and they may go on increasing, practically and usefully their store of knowledge as long as God leaves in them the breath of life. Now this great ideal, which everybody when it is any way clearly manifested must love and appreciate, has been in a large measure and is now the favored and well fostered child of the Board of Regents of the State of New York; and they have left no stone unturned to honor and to encourage and to help all who have this grand ideal deeply at heart; and among them all there is no one who has helped more faithfully or more earnestly, during the time of his connection with the Board, than has our friend Mr. McDonough. I will not detain you any longer, then, as I have said what I think ought to make partially clear, at least, this idea of the University Extension, and I will simply iterate your words of welcome and greeting of hearty good will to our distinguished guest of the evening; and assure him that we are proud of his record; proud of his record in the field of politics; proud of his record in defense of the Church and its interests; and equally proud of the efforts he has made in the advancement of true education of the people of the State of New York.

MR. McDONOUGH'S ADDRESS.

LADIES AND GENTLEMEN:—I have been connected with the Bureau of Statistics so long that I cannot resist the temptation to give you some figures and some facts, and perhaps they may be acceptable after all the eloquence you have heard. New York is liberal to her educational institutions, as she is in everything else. Politicians could tell you of contests so close that the change of one vote in each school district would change the political complexion of the State. That was true in the last election. The successful candidate had only 17,000 majority, and the change of one vote in each school district, would have elected the other candidate. We have in New York State 11,752 school districts. In these districts the people elect a Trustee, Clerk and a Collector; and those are the big men of the district. The trustees select the teachers; they do not examine them.

We have in the State of New York outside the cities—School Commissioners, in the rural districts; and there are 112 of these elected by the people, for a term of three years. They have charge of the district schools. They distribute state money, and look after the trustees and the teachers. They are supposed to examine the teachers, or preside at the examination; but as a matter of fact the questions are all prepared in Albany, by the Board of Examiners, and the question determined there whether the candidates are qualified.

A Union Free School District in the country, means that several of these district schools may unite and form one school, for higher education, and that is the Graded School, or Union Free School.

In cities and in villages of 5,000 inhabitants and upwards, they have Boards of Education. The enormous extent of our schools in this State may be seen by the statement that we have 1,500,000 people of school age—the school age is from five to twenty-one—and the number, of school age, who attended the schools of the State last year, was 1,168,000, and there was an average attendance of 827,000 every day.

The teachers constitute a great army. There are 29,330 teachers in the public schools and high schools of the State; this year they earned over fifteen millions—viz.: \$15,156,000. In addition to that there was paid for new buildings in this State over \$8,000,000; and the total expenditures of the schools, as reported to the Superintendent of Public Instruction, were twenty-nine million, five hundred thousand dollars, in one year.

These schools are all under the supervision and direction of an officer called the Superintendent of Public Instruction. He receives a salary of \$5,000 a year. He is elected by the Legislature of the State, in joint ballot, just as a United States Senator is elected. He has very large powers. Through his department people qualify as teachers; he looks after the examinations. He has charge of distributing the school moneys raised by taxation, amounting to over four million dollars a year. This is distributed through the State. He has the power, also to hear appeals. Any school question that arises in any of these school

districts may be referred to him. If a party is dissatisfied, he may appeal to the Superintendent of Public Instruction. That Superintendent hears the appeal, just as a law case is heard, and he decides the case; and from his decision there is no appeal to any court. He is absolute; his authority is final. Sometimes this works great injustice; sometimes it is for our good. I heard of a case some time ago, where an appeal was made to the Superintendent, as to the question of whether a hat was a ballot box. At a school meeting they put the ballots in a hat and some party was beaten for trustee, and he appealed to the Superintendent, claiming that the law required that a ballot box should be used, and that a hat was not a ballot box. The Superintendent decided that the election was legal and valid.

In School questions he is all-powerful. In addition to the public schools he has charge of eleven Normal Colleges. These are supported by the State for the purpose of educating teachers. They are very fine schools. You see one of them in Plattsburgh, a very fine building.

Now we come to the question of higher education. Very little was done in this State, in the early days, for higher education. When the Dutch had the New Netherlands, they are said to have originated a very good school system. When the English took the colony, they did little or nothing; and the first effort that resulted in any great good for higher education was as late as 1746, when the Legislature passed an Act to provide for the founding of a college, and the foundation for that college was to be twenty-two hundred and fifty pounds, to be raised by lottery in the colony of New York. We have changed so much since then that our Constitution forbids all lotteries. That was followed by the chartering, in 1754, of King's College. That charter came from King George II., and the institution was aided by that king and some of the noblemen of his reign. That King's College was the foundation of Columbia College. King's College was broken up during the Revolution; became defunct, virtually, and nothing was done for higher education until after the Revolution. I might say that the very first Latin School was established in New York in 1688, by the

Jesuits, and it was one of the first schools of that time. That school was established when Thomas Dongan, a genuine Catholic gentleman, was Governor of this colony; and he gave protection to everybody. I am pleased to say that he gave a charter of liberties to this college, in which he granted freedom of worship to everybody, and even the Jesuits were free to have their schools. After the Revolution, in 1783, the population of the whole State of New York was a little more than one-half the population of the present City of Buffalo, two hundred and fifty thousand people. Your great City of New York, the Borough of Manhattan, had at that time 25,000, and Long Island 30,000. The Hudson Valley, up through to Lake Champlain and west to Schenectady had the remainder. Schenectady was the only town of importance west of Albany. Schenectady is only seventeen miles from Albany.

In 1784, Governor Clinton thought that a great effort ought to be made to revive and encourage seminaries of learning, and sent a message to the Legislature, asking them to do something for this purpose. This was considered an opportune time to revive King's College, and provide means for higher education of young men. The Governors or Trustees of Old King's College then saw their opportunity. They came to Albany in great force—Hamilton, and Jay and Duane, and others, and made an effort to obtain control of the university which was about to be established. Duane introduced the bill. He was one of the friends of King's College. The majority of the Committee were afterwards Governors of the College. They had the principal offices of the Legislature, and they took to what we call "lobbying," and they actually got the bill through, reviving King's College under the name of Columbia, and giving it control of the whole education of the State of New York. That caused a good deal of dissatisfaction among the people in the country districts. The Board of Regents, as organized under that law, was not pleasing to them. The result was, the agitation went on. Clinton, Livingston, Lansing and L'Hommedieu took the side of the people; and Hamilton, Jay and Duane and others were for Columbia. Finally the matter was

compromised by the passage of an Act in 1787, which Act is substantially the law of today under which the operations of the Board of Regents are authorized, and which has continued in force for over a hundred years. The Board of Regents, or University of the State of New York, as it is called, is not an educating body; it is a governing body. It has charge of all the colleges, and it has the academies, and it has the high schools; and it consists of the State Library, the State Museum, and all the other libraries in the State and all museums and institutions of higher education chartered by the Regents.

There were last year, in the University, 21 colleges of arts and sciences for men, 8 colleges of arts and sciences for women; 5 colleges of arts and sciences for men and women; 7 law schools; 12 theological schools; 523 high schools; 131 academies, and 50 other institutions, making a total of 760 institutions under the Regents. The number of students attending these colleges was 29,800. The number attending the high schools and academies was 66,340.

The net property of the colleges of this State amounted to \$70,251,000; and the annual expenditure of the schools amounted to \$7,738,000; showing an increase of two hundred per cent. in ten years.

There are nineteen Elective Regents, and four Ex-officio Regents, viz.: The Governor, Lieutenant Governor, Secretary of State, and Superintendent of Public Instruction. In case of vacancy the office is filled by the Legislature, and the Regent is elected for life. They have power to confer honorary degrees; to establish examinations, to grant diplomas; to maintain lectures connected with higher education; to apportion public moneys to academies and to high schools. No student can now become a lawyer or a doctor without passing a Regents' Examination, unless he is a graduate of a college. They have the power to examine the conditions and operations of every institution in the University, and require annual reports.

During the past thirty years that I have been interested in this work, it has been surprising to me to note the great advancement made in the schools under the Regents, and to watch the increase in the number of Cath-

olic academies established under them. They have made it very easy to incorporate an academy. Formerly it was required that persons desiring to incorporate an academy must own five thousand dollars worth of property, and have apparatus, etc. In order to induce Catholic academies to come in under the Regents, they have modified that rule very much. They do not require absolute ownership; they take a lease of fifty years as equivalent to ownership of property. So we have been in the habit, around Albany, of simply leasing a school to five trustees, who are, chiefly, the Bishop, Vicar-General, a Chancellor and two other clergymen, to be selected by them; and they have allowed us also, and they have expressed views in re- the trustees cease to use it for school purposes, or allow it to be used for any other purpose, the property reverts right back to the Church. So that it is perfectly safe to make such a lease, and we find that it has been very popular and very beneficial. We have three or four academies incorporated under the Regents in Albany, and others in Troy, Cohoes, Catskill, Amsterdam, Utica, Syracuse, Rochester, and other parts of the State. Examination papers are sent out every quarter, and these schools take these examinations. There is no provision whatever in regard to teaching religion in these academies; they can teach what they like. The Regents look to the work in secular studies, and what is done in the examinations. Catholic academies have already petitioned for money for credentials earned, under that provision of the constitution which provides for the expenses of examinations and inspections. The Legislature is free to appropriate just as much money as it sees fit for the examinations in the State of New York.

At the present time, besides the Superintendent of Public Instruction, there are three other ex-officio members of the Board, Governor Roosevelt, Lieutenant-Governor Woodruff, and myself.

The Regents seemed very much surprised, at their gathering in January, to have three ex-officio State Officers walk into their meeting, but I am pleased to say to you that the Governor has taken an active part in every meeting, and the Lieutenant-Governor also, and they have expressed views in re-

gard to the work of the meetings that have been very valuable. All last winter this fight on the so-called School Revision Bill was on. That Bill contained over eight hundred Sections, one hundred and eight of which were absolutely new, in the principles introduced. They made an effort to bring in the Deaf Schools, and the Blind Schools and the Dumb Schools, as Public Schools—make them common Public Schools. Well, that was objected to by a great many people. It meant taking the blind children away from where their parents wanted them, and it meant that there should be no religious instruction whatever in these schools for the deaf, dumb and blind; and the Catholics of New York, Buffalo and elsewhere were opposed to it. The Catholic people did great work in that direction. They sent Judge Daly, and Counsellor Green and other very able men from New York. Buffalo sent down Judge Lewis, and Rochester sent also some able representatives, they came to Albany in great force, and worked strenuously to prevent the enactment of the last mentioned objectionable features of the bill. These efforts were rewarded by having all those clauses stricken out of the bill. Pending this result, another question came up,

the question of Unification. The Superintendent of Public Instruction, desired to have the absolute control of the high schools—the five hundred high schools—and take them away from the Regents. The Regents were determined he should not take them. The fight went on, and is not ended yet. It is coming again next year. The men who are most interested in education do not object to putting all these institutions under one body, but they are not in favor of putting them under one man who has absolute power. They are not in favor of putting them all under the Superintendent of Public Instruction. That is the stand I took in the matter—that I am in favor of putting the whole school system of the State under the Regents, who have been fair and just and honorable; who are men of experience, and who discuss all these questions with due deliberation, and decide by a majority vote. I believe it is our duty, during the coming winter to do all that we can for Unification, under the Regents, of the University. I thank you very kindly for this reception; I had no reason to expect anything of the kind; and I am sure I appreciate it beyond any words that I might express here.

## LECTURE COURSES OF THE SIXTH WEEK.

*Sunday, August 13.*—Owing to the illness of Bishop Harkins of Providence, solemn High Mass was celebrated by the Very Rev. James P. Kiernan, Vicar-General of the diocese of Rochester, in St. John the Baptist's church, in Plattsburgh, on Sunday. The Rev. Thomas J. McClusky, S. J., of St. Francis Xavier's church, New York, was the preacher of the occasion. He discoursed most learnedly and clearly on

### "INDIFFERENTISM."

His sermon in abstract was as follows:

This is the doctrine so popular in our day, asserting that it makes no difference what a man believes so long as he is honest, or that one religion is as good as another if a man lives up to what he professes. From revelation and reason the absurdity of indifferentism was shown. Christ sent His apostles to

teach one religion to all men and for all time. The famous commission was quoted and commented upon: "All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even unto the consummation of the world." (Matt. xxviii.) "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Mark xvi.)

Christ left no choice of doctrines. His doctrines were to be taught: "All things whatsoever I have commanded you." Neither did the apostles leave any place for choice of doctrines. "Though we or an angel from heaven preach a gospel to you

beside that which we have preached to you, let him be anathema." So wrote St. Paul to the Galatians. In all the Scripture there is no guarantee for indifferentism. On the contrary, the entire Scripture is against it. "One Lord, one faith, one baptism, one God, the Father of all" is the watchword from Genesis to the Apocalypse.

Reason condemns the theory of indifferentism that one religion is as good as another; because what is false cannot be as good as what is true. The religion God has revealed is true. Whatever takes from that revelation or adds to it is to be rejected. We must accept what God has revealed and accept it all. We may not select what we will believe of the revelation of Christ. We must accept it all. The authority of God proved by the miracles of Christ and His apostles sets the seal of divinity on what has been revealed and we can make no selection. Neither can we absurdly grant that contradictions may be true at the same time. One Christian sect contradicting the other, both cannot be right at the same time. Amid the Babel there is still the truth. Christ and His promise have not failed. There is the one historic Christian Church that goes back to the Galilean mount. She is not an upstart of yesterday or today. She is not the result of a parliamentary decree—"the Church by law established." She is not created by the whim of a ruler or by the frenzy of fanatics. There is one and only one true Church of Christ. She must be crowned by nineteen centuries of glory and of effort. She has carried out the commission of Christ and taught all nations whatsoever He has commanded and He will abide with His Church until the consummation of the world.

The preacher showed that only in the Catholic Church were found all the conditions of the Church of Christ. He exhorted his hearers to thank God for the favor granted to them of being in the Ark of Salvation and exhorted them to spread the light of truth to all about them, not by contention and argument, but by the gentle persuasion of prayer and good works and well-timed and well-seasoned words. In conclusion he said:

One religion is not as good as another, because what is false cannot be as good as what is true. God is eternal truth. He can-

not approve nor be pleased with what is false. Christ founded the true religion, and it continues protected by His omnipotent power and by His abiding presence. All men know of this Church. Against it are turned all forces of evil to malign, revile, oppress and persecute. But in spite of all opposition and persecution the Catholic Church stands out clearly the city on the hill-top, the haven great for all souls seeking God and His truth and all of His truth—the Church of God to which all true seekers come at last either in reality or in spirit.

### PSYCHOLOGY IN EDUCATION.

FIVE LECTURES BY THE REV. JAMES A. DOONAN, S. J., PROFESSOR OF PHILOSOPHY AT ST. JOSEPH'S COLLEGE, PHILADELPHIA, PA., AT 10:30 O'CLOCK, A. M.

#### I.—A PRELIMINARY TALK.

*Monday, August 14.*—Psychology, as when employed in its legitimate sense, dominates a science which has a prominent place in the realm of metaphysics. For this reason, it seems proper to say something of metaphysics in general and its relation to education, before discussing psychology in particular.

Despite the little honor, and even contempt, in which metaphysics is held, it nevertheless remains true that knowledge is of universal, and metaphysics is precisely the science of universals.

Metaphysics is the science which treats of all beyond the physical. It has for its subject matter, not the concrete, individual object, but something lying deeper, beyond the physical, and so a metaphysical something. Psychology is the metaphysical science of the soul, i. e., it is the knowledge attainable of the soul as it is found within the domains of the metaphysical.

In treating psychology in education, we should first say that we must have education of the man; education that puts him in the way of the light intellectual, and gives him truth for guidance, that he may walk aright.

Be it science or not, psychology has come to stay, and it is important that the underlying philosophy be sound, for knowledge is given to man with a view to conduct, and logically right conduct cannot flow from false doctrines.

## 2.—EMPIRICAL AND RATIONAL PSYCHOLOGY.

*Tuesday, August 15.*—It would conduce to the clearer understanding of many abstruse questions, could the case between rational and empirical psychology be submitted to a tribunal which might once for all, settle which of the two really has the right to the title of psychology, simple and pure.

Unless one is prepared for the paradoxical assertion that a science can be built up, which yet gives no consideration of the subject matter in hand, it seems necessary to adhere to the proposition that rational psychology is in fact the science that bears the name of psychology. We have indeed, reached the age of the horseless carriage; but to establish a soulless psychology is quite as impossible as to defend a Christless Christianity.

Experimental, or phenomenal psychology deals with and investigates the various phenomena of the mind, the facts of consciousness, which are studied by direct sensation.

Rational psychology is so called because the truths which are enunciated by it are reached, not by direct experience, but by reasoning from the conclusions established by experimental psychology.

Both branches employ observation and inference; but while frequent appeals to the facts of consciousness is a prominent feature in experimental psychology, deductive reasoning prevails in the latter. Starting from the knowledge acquired in the former regarding the operations and activities of the mind, we draw further conclusions as to the nature and conditions of the soul. The knowledge of the effect leads us to that of the cause; the mode of action indicates the nature of the agent. It is not, then, difficult to understand how the two branches of psychology are inter-related, how experimental is of value chiefly because of its co-ordination with rational.

## 3.—DIVORCE OF EMPIRICAL FROM RATIONAL.

*Wednesday, August 16.*—To explain the relations between self and non-self, the supreme question is philosophy. Whether along lines and by methods that are unscientific, or by force simple and direct and intellectual thought, that which man designates as I in all waking moments of life finds itself in some sort of contact with that which to

him is not I. That which establishes the I with the non-I is called consciousness.

Consciousness is a state and results from the act of some internal faculty which can advert to acts that are from ourselves, i. e., faculty of introspection. The axiom on which all this depends is that the object must be proportionate to faculty, generically and specifically.

The material and the immaterial, matter and spirit differ generically. Matter itself admits of distribution into genera and species. On the strength of the axiom we have a differentiation into sense perception and intellectual perception.

Perception, whereby knowledge is acquired, is bestowed upon any agent, with a view to the perfecting of the said agent; but the agent is perfected by the attainment of some entity not already bound up in its being. The outer door through which the external world makes its way to self is, beyond doubt, sensation; apprehension by faculties of sense.

In sensation there are three requisites—faculty, object and union. The distinction between sensation and perception is valuable in making clear the act of the sensitive faculty. But modern psychology starts off on the wrong track by disregarding or rejecting the differentiation here set forth.

## 4.—THE TWO GREAT AVENUES FROM SELF TO NON-SELF, PERCEPTION AND VOLITION.

*Thursday, August 17.*—Of the two forms of apprehension the dog has but one. He acts according to the outcome of sensation and the preponderance of sensitive impulses. Man can by force of higher apprehension act in disregard of and in opposition to his sensitive impulses.

In our Catholic philosophy we maintain that the difference is of kind. The materialists contend that it is merely of degree. One we designate as the faculty of sense, the other the faculty of thought. The doctrine which would eliminate the essential distinction between sensuous and intellectual perception is not the product of advanced thought. Even Aristotle spoke of ancient philosophers who held that thought and feeling were the same.

Consideration of the various modes of activity which are classed under the general

head of thought only helps us to an understanding of the doctrine we defend, i. e., that thought is immaterial and inorganic.

5.—SENSE, INTELLECT AND WILL, STUDIED IN  
THEIR NATURE BY CONSIDERATION OF  
THEIR OPERATION.

*Friday, August 18.*—The Rev. James A. Doonan, S. J., concluded his profound and scholarly course on "Psychology" on Friday morning. He said in abstract:

There are two avenues from self to non-self, perception and appetite. Appetite is three-fold—natural, sensitive and rational. Natural appetite is a tendency arising from the nature of a being following necessarily upon no perception whatever. The sensitive is an elicited appetite, i. e., its acts follow upon perception and are put forth by the agent. The rational appetite puts forth acts which follow upon perception of spiritual and immaterial goods. That this three-fold appetite can be found in man can be readily shown, for (a) many objects and realities, as food, show a fitness for man's nature. (b) The sensitive appetite is surely in man, who seeks through elicited acts sensible good, as the enjoyment of the fragrance of a flower. (c) Man has a tendency to objects which transcend the spiritual, therefore a rational appetite. Consciousness is our best witness in upholding our teaching that there are two distinct appetites in man. (1) There is a contest daily going on between these two powers. (2) One appetite has for a formal object sensible, the other spiritual good. (3) The sensitive faculty is wholly determined from without; the rational has control of its acts.

With a view toward counteracting prevailing false notions on certain points of philosophy, chiefly because it is sought to force them in the minds of those who devote their lives to the work of education have these papers been prepared. Religious faith may exist in minds not framed to philosophic thoughts; it can never consistently be found in minds imbued with false philosophy, for truth is one and harmonious and co-ordinate. It is thus of first necessity for them who would battle for revealed truth that sound philosophy furnish sure foundation of intellectual thought and be a clear white light to revelation.

EVENING LECTURES.

THE POPULAR PLAY BY THE REV. JOHN TALBOT SMITH,

*Monday, August 14.*—The Rev. John P. Chidwick, who was to have lectured on Monday evening was prevented from reaching the train in time on account of pressing duties which withheld him at the navy-yard. In his place the Rev. John Talbot Smith, the constant friend of the School, discussed "The Popular Play." The lecture, being on a subject of vital interest to all present, drew a large crowd, who listened eagerly to the keen and intelligent discourse of the lecturer. He spoke in substance as follows:

There is nothing more generally disregarded in intellectual circles than the popular play. This should not be so, for it is a part of literature, and it provides healthful amusement for the masses of the people. Still more, its origin is clerical. When the stage became a factor in the promotion of evil, the clergy invented the mystery and miracle plays as a means of healthful and instructive amusement. On the whole, the popular play is superior in its morals to the journal or the novel. It contains in it a belief in all the first principles of Christianity, immortality, providence, hope, justice, faith, and the after life. Even in the baldest of melodrama we see these apparent and their opposites barred. Catholics are often cowards in the use of religious themes in the drama. But many of the most effective scenes in modern plays are those filled with Catholic feeling. Take, for instance, "La Tosca," "The Sign of the Cross," and Wolsey's fall in "Henry VIII." The atmosphere, the underlying principles and the eternal features are truly Catholic.

THE EXPLOSION OF THE MAINE BY THE REV. JOHN P. CHIDWICK.

*Tuesday, August 15.*—The Rev. John P. Chidwick, U. S. N., gave his soul stirring lecture on "The Explosion of the Maine," whose chaplain he was at the time. This lecture drew an immense audience. Following is an abstract:

Whatever other cause may be assigned for our war with Spain, it must be admitted that the great reason for the conflict was the destruction of the Maine. The Maine was sent to Havana because in the midst of the



terrible work of devastation there carried on by the Spaniards the lives of Americans were not safe.

On February 14th, a rumor reached the ship that some great event would happen that night in Havana. Sharp lookouts were stationed about the vessel, but nothing occurred. Contrary to the untruthful statements of the yellow journals, but four officers of minor rank were absent from the Maine on the fatal Tuesday night. It was about twenty minutes to ten when the disaster occurred. The scene was one of horror and confusion. As a Catholic priest, I gave all conditional absolution. To the work of rescue came everyone available, both Spanish and American. Sympathy was expressed on all sides, and everything possible was done for the dead and dying.

It is calumny to state that our country forced the war on Spain. Careful investigation, just demands and long delays preceded the declaration of war, forced to an issue by the Spanish attitude.

The success of American arms in that war was due to the character of the people at large. Love of liberty, humanity, country and God reigned in their hearts. Thus could the result be only on the side of justice and right.

WITH THE MEN BEHIND THE GUNS, BY LIEUTENANT GODFREY L. CARDEN, ORDNANCE OFFICER DURING THE SPANISH-AMERICAN WAR, ON THE U. S. S. "MANNING" OF ADMIRAL SAMPSON'S FLEET.

*Wednesday Evening, August 16.*—Everyone knows the wonderful showing made by the American naval gunners during the Spanish-American war. It was this showing that astonished the world. Lieutenant Carden, as an ordnance officer on one of Admiral Sampson's ships, was able to speak directly from the point of view of the "man behind the gun." The Manning, on which he served, earned the reputation of being one of the smartest vessels in the North Atlantic Squadron, and no less than four engagements are credited to her share in the operations. The Manning saw service before Havana, Santiago, Matanzas, Bahia Honda and Cienfuegos, and after the fall of Santiago she was attached to Commander Todd's famous squadron of gun vessels operating

on the south side of Cuba. Incidents connected with those operations were constantly referred to in the lecture, and, as in the case of the great fight of July 3, some remarkable pictures were exhibited for the first time.

Extraordinary changes have been made, both in the American navy and in foreign services, as a result of the experiences gained in the Spanish-American war, and these changes Lieutenant Carden pointed out in an intensely interesting manner, illustrating each point by some striking picture. He showed how guns which were once deemed ideal have been discarded and newer and more powerful weapons substituted. The wonderful strides made by the United States in the defence of its ports were exhibited in explanation of how harbors are defended by torpedoes, by mine fields, and by rapid fire batteries.

Seventy views, many taken during actual fighting were shown as follows: Defence of a Harbor by Torpedoes; Laying out a Mine Field; Countermining; America's New Gun, the Largest in the World; New Signal Appliances; A Dynamite Gun Battery; Working Turret Guns; Scenes on a Warship in Time of Battle; Torpedo Boats in Action; Famous Gunnery Ships of the Navy; A Group of American Naval Gunners; The New Maine; Effect of a Shell-fire on a Ship's Interior; New Coast Batteries at Work; Some Famous Foreign Gun Crews; Battleship Oregon in Battle; The Oregon at the Close of the Chase of the Colon; The Manning; The Famous Meppen Shot, the Greatest Range ever Attained; New Powders; Target Scores made by Heavy Guns; Battle Scenes; Burial at Sea.

NAVAL GUNNERY IN THE SPANISH-AMERICAN WAR, BY LIEUTENANT CARDEN. FOUR GENERAL ENGAGEMENTS IN WHICH THE "MANNING" PARTICIPATED WERE DESCRIBED BY LIEUTENANT CARDEN, AND THE GREAT FIGHT OF JULY 3, OFF SANTIAGO, WAS DEPICTED AS SEEN BY THAT OFFICER FROM THE "MANNING'S" TOPS.

*Thursday Evening, August 17.*—The views showed the battleship Oregon firing broadside; Manning, firing on masked batteries; shrapnel shells used by United States; Viscaya on fire; heavy guns at Havana; gun crews in action; target scores

made by naval gunners; Maxim guns at work; shells used in naval guns; torpedo boats in action; General Shafter's transports enroute to Cuba; bombardment of Santa Cruz del Sur; an 8-inch gun's crew; smokeless powder; Spanish batteries in action; powder boys at drill; actions of shells against plates; the telephotos signal apparatus.

Lieutenant Carden pointed out that the wonderful gunnery skill of the American crews was the result solely of training, and in the most graphic manner he described the instruction methods in vogue in the United States navy.

Lieutenant Carden is an expert artillerist and an authority on modern guns. He described the powers of the modern pieces used on vessels of war and how they are handled.

The lecture teemed with personal experiences and anecdotes, and afforded insight into naval life in war time as only can come from an active participant.

#### ROUND TABLE TALKS.

VOCAL MUSIC AS A FACTOR IN THE EDUCATION OF THE INDIVIDUAL, 9:30 O'CLOCK A. M.

By Miss Rose A. Carrigan, assistant music instructor in Boston Public Schools and teacher of music in the Boston Normal School.

The Round Table Talks on Vocal Music as a factor in education, were well attended and much enjoyed.

#### MUSIC AS A LANGUAGE.

*Monday, August 14.*—Music is as truly a language as is English. It is the function of a language to express thought and feeling, and these music has the power to express with unequalled intensity. The power of words is limited, that of music is boundless.

Can we consider ourselves educated and not know a great deal about a language of such widely acknowledged power? Music, too, is a universal language. To some extent it has been used from the earliest times to the present day, and it has been used by all, from the savage to the most highly cultured. We may live through life without the knowledge of French or German or Italian, because we can speak English, and that can be translated by others into the language of

another nation if necessary. With music it is different; it stands alone, a great, universal, untranslatable language, ready to pour its wealth of beauty and inspiration to that which is uplifting and noble into the heart and soul of him who will take the pains to acquaint himself with its manner of speech. For 300 or 400 years masters have spoken eloquently in this rich and beautiful language. Let us make it our business to understand what they have had to say to the world; and this brings me to the solution of the second question with which this talk began—what is the most natural and expeditious way to acquaint one's self with this language? A brief answer would be: Learn it exactly as God, in His great wisdom, has lead you to learn your mother tongue. I do not believe man can improve upon God's methods; therefore, an examination into the steps in the progress of a child learning English will be helpful.

#### 2.—THE EXPRESSION OF MUSICAL THOUGHT.

*Tuesday, August 15.*—To exercise influence over society great thoughts must find expression intelligible to the minds which receive them. That their influence may be lasting, means must be devised for their preservation. Because of the loss of ancient music, what we have now is practically the development of four centuries. It remains to us to make ourselves capable of understanding and appreciating this rich heritage. We must learn to love it, to think it, to express our thoughts in it and to express the master thoughts of others. For this purpose a knowledge of the representations of music is indispensable. Advanced educators now insist that music has its place in education beside those branches which improve and discipline the mind. To be properly versed in music one must know how to read the printed page. The day is fast approaching when to be unable to read a printed page of music intelligently will argue a man as illiterate as would inability to read English.

#### 3.—THE CHARACTER OF THE MUSICAL THOUGHT MODIFIED BY THE TEMPO.

*Wednesday, August 16.*—Memory is a valuable aid to mental growth in music. Music itself has but an instant's existence and must therefore be remembered to pro-

duce any lasting effect upon musical thought. Music memory is greatly assisted by the rhythmical element. By recognizing the rhythm of a single motif, a whole work may be identified, and a quick appreciation of the various rhythms throughout a composition helps to a clear understanding of the author's intention. The sincere student then must master rhythm in all its forms for two reasons, because of its rich possibilities to express a variety of emotions, and secondly, because its recognition is helpful in revealing the author's thought, which might otherwise be hidden away under intricate harmonies. To respond to the various rhythms to be met in vocal music is a very simple matter, but to recognize their symbols on a printed page is much more difficult. Rhythm is natural and simple; its representation is ingenious but complicated.

#### 4.—THE ELEMENT OF MUSIC IN NEW COMBINATIONS.

*Thursday, August 17.*—We are all conscious of this mysterious power of music to change one emotion into another, and literature is full of allusions to such experience. Holmes speaks of music producing a continuous and logical sequence of emotional and intellectual changes. Indeed, the expert musician can control at will the whole gamut of human emotions, and in the accomplishment of this end he is largely aided by the skillful use of major and minor modes or keys. These are very closely connected; the minor scale is but a modification of the major. Students often dread the study of the minor scales, but such fear comes mainly from the narrow, piece-meal view of the subject given by instructors. Thorough mastery of the single intervals treated in our first and second talks is full equipment for the intelligent reading of any passage of vocal music, whether the same be based upon a major, minor or a chromatic scale. Minor and chromatic scales alike are the result of a new arrangement of the intervals referred to rather than of the presence of new intervals. It is true that in one form of the minor scale there is an augmented second of which we have not yet spoken, but as the writing of that interval for a single voice is forbidden in strict writing, singers are never handicapped by inability to sing it. Chro-

matics, too, are perfectly easy to him who has mastered the minor second, and it is well, as they are of frequent occurrence in the world's best music because of their usefulness in aiding in the tone coloring of a composition, in strengthening the accent, when an especially strong accent is desired, and in adding to the beauty and variety of a work.

#### 5.—MUSIC AS A CULTURE STUDY.

*Friday, August 18.*—Unfortunately, all music is not possessed of the refining and elevating element. Just as all pictures do not appeal to the finest sensibilities, so there is music which is cheap and common, and to become familiar with it early, vitiates the taste for what is ennobling, and dwarfs the discriminating faculty. If you would be influenced by the best that is in the art, you must know intimately only the best. To know it intimately, you must hear and think it often, and the hearing and thinking must be intelligent. If you attend a concert where classical music is rendered, and you are only able to listen with the pleasant knowledge that the sounds are delighting your ears, you are yielding to a sensuous pleasure merely; you are not listening intelligently, and you are, therefore, not uplifted by what is noble in the music heard. To receive an ennobling influence, you must listen intelligently, for unless you do this you can perceive no design, and without the recognition of the author's design he cannot stir your soul by breathing into it the thoughts which originated in his own. Therefore, if you would be uplifted by this universal art, you must do two things, namely, frequent concerts and operas of the highest order of music, and make yourself an intelligent, and therefore, a responsive listener. To accomplish this last, I can suggest no more certain or expeditious course than the study of music thinking and reading as I have rapidly indicated it to you in these few brief talks.

As in the case of Prof. Chester, whose success was so great that his engagement was continued for three weeks instead of two, Miss Carrigan proved equally popular and the demand for her instructive talks was so great that she was continued two weeks instead of one.

## PRESIDENT McKINLEY'S VISIT.

On Tuesday, August 15, President William McKinley, for the second time during his administration, visited the Champlain Summer School, and, as upon his former visit, two years before, he received a most cordial and enthusiastic greeting. The President, with Private Secretary Cortelyou, was met at the entrance to the Summer School grounds by the Rev. M. J. Lavelle, president of the Summer School and Warren E. Mosher, secretary, and escorted to the auditorium where an immense throng waited to receive him. At the entrance to the grounds a beautiful arch had been erected in honor of the occasion, and decorated with evergreens, interlaced with American flags. All the cottages on the grounds were profusely decorated and the day being perfect, as to weather, the scene was most inspiring. Arrived at the auditorium the first to greet the honored Chief Magistrate were the little children, resident on the grounds, who were gathered on the lawn before the auditorium, each with a flag waving in their little hands. The President was greatly pleased at this demonstration by the children, and spoke some kindly words to them.

On the porch of the auditorium the reception committee were assembled, and the Twenty-sixth Infantry Band from the Plattsburgh Barracks, played patriotic airs.

As the President entered the auditorium the vast audience arose and sang the following song composed for the occasion by Prof. Marc F. Vallette, and set to the music of Bellini's "Il Puritani."

## WELCOME OUR NATION'S LEADER.

Welcome, our nation's leader!  
Welcome to fair Champlain!  
Proudly we hail thy coming,  
And greet thee with acclaim.

Hail to the chief of our nation,  
Loyal and brave and true.  
List to the song of welcome  
Gladly we sing to you.

Faithful to God and country,  
Forever pledged and true.  
O guard our star-lit banner  
Of the red, white and blue.

All hail our noble President,  
All hail, with loud acclaim.  
God bless thine ev'ry effort,  
And crown thy worthy name.  
Hail to the chief, etc., etc.

The Auditorium was most artistically decorated with the national colors and abundance of greenery; and the stage was a real bower.

The officers from the Plattsburgh barracks sat in the right box of the stage and were General Guy V. Henry, Col. Rice and Mrs. Rice, and Lieut.-Col. Duvall.

The Rev. D. J. McMahon, D. D., and the Rev. Thomas McMillan, C. S. P., president of the board of studies, both of New York, were the masters of ceremonies, and the Rev. John Talbot Smith, of New York, directed the musical program, which consisted in the singing of "Welcome to our Leader"; "Our Native Land"; "The Star Spangled Banner," and a tenor solo by Mr. R. O. Hughes, "My Country 'Tis of Thee."

At the conclusion of the solo by Mr. Hughes, the reverend president of the Summer School, Rev. M. J. Lavelle, arose and addressed Mr. McKinley as follows:

## FATHER LAVELLE'S SPEECH.

LADIES AND GENTLEMEN:—Two years ago we were honored by a visit from the well-beloved Chief Magistrate of our nation. No one who was present on the occasion can ever forget the thrill of joy with which we presented him our greetings. He was then at the beginning of his administration, for which we augured the greatest possible happiness and prosperity to himself and to every portion of the United States. Peace had smiled for thirty-three long and happy years upon our favored land, and the President of the most peace-loving people in the whole world had come to visit a body of that people and to encourage them in the most peace-producing of all pursuits, the work of acquiring culture and education. How many things have happened during those two years? We hoped at that time that war's grim and cruel face would never show itself again among really civilized people; but during those two years our country has gone through one of the most remarkable wars in history, and the royal red, and the lily white,

and the azure blue of the Stars and Stripes have floated victorious over every field and on every sea. We know what American victory means. It means, not to oppress; it means, not to tread upon the necks of the fallen; it means to lift them up, to place them upon their feet, and to do all that is in our power to extend civilization and comfort and happiness and prosperity to all mankind. This war has brought under the dominion and protectorate of the Stars and Stripes many millions of our Catholic people, far removed—some of them—from the American Continent; but we predict for them, unhesitatingly, that they will make American citizens, as loyal, as sturdy and as true as those that are here today, Mr. President; and no man could ask more. We rejoice with our whole country over the triumph that has been achieved; and we are proud of the President; of the sturdy Commander-in-Chief, who has, in so dignified, so thorough, so intelligent and so successful a manner, headed and directed the great struggle.

Ladies and gentlemen, I have the honor and the pleasure of presenting to you, for your greetings, the President of the United States.

At the conclusion of Father Lavelle's speech, Mr. McKinley was presented and responded briefly as follows:

#### THE PRESIDENT'S REPLY.

FATHER LAVELLE; MEMBERS OF THE CATHOLIC SUMMER SCHOOL; LADIES AND GENTLEMEN:—I had not intended to say a word; but I cannot sit in silence in the presence of this splendid demonstration of your good will and patriotism. I cannot forbear to give expression of my very high appreciation of the gracious welcome you have given me here today, and the more than gracious words of commendation uttered by your president. Whatever the government of the United States has been able to accomplish since I last met you in this audience chamber, has been because the hearts of the people have been with the government of the United States. Our patriotism is neither sectional nor sectarian. We may differ in our political and religious beliefs, but we are united for country. Loyalty to the government is our national creed. We follow, all

of us, one flag. It symbolizes our purposes and our aspirations; it represents what we believe, and what we mean to maintain; and, wherever it floats, it is the Flag of the Free! the hope of the oppressed; and, wherever it is assailed, at any sacrifice, it will be carried to a triumphant peace. We have more flags here than we ever had before, in evidence everywhere. I saw them carried by the little ones on your lawn. And as long as they carry these flags in their little hands, there will be patriotism in their little hearts. That flag now floats from the homes of the millions; even from our places of worship it is seen; from our schoolhouses; from the shops and the factories; from the mining towns; and it waves from the camp of the pioneer, on the distant outpost, and on the lumberman's hut in the dense forest. It is found in the home of the humblest toiler; and what it represents is dear to his heart! Rebellion may delay, but it can never defeat its blessed mission of Liberty and Humanity.

I thank you again for this cordial and gracious greeting.

After the singing of the "Star Spangled Banner," all present were introduced to the President by Father Lavelle, Mr. Mosher and Mr. Sullivan.

After the reception in the Auditorium the committee in charge took the President over the Assembly grounds and showed him the various cottages and buildings. Mr. McKinley was shown each cottage and told its name by Father Lavelle, and as the party passed each cottage the students cheered their distinguished guest.

Arriving at the Champlain Club, the President and party were served a light luncheon, and Mr. McKinley chatted pleasantly for half an hour with gentlemen who took part in the reception.

The reception committee, who managed things so admirably, were as follows: Mr. James E. Sullivan, president of the Knickerbocker and New Jersey Athletic Clubs and secretary of the A. A. U., of New York, chairman, and Messrs. John J. Pulleyn, Dr. William T. McMannis, Augustin Healey, Prof. Marc Vallette, Arthur R. Ryan, C. A. Webber, Frank Shea, John Byrne, P. J. McCormick, T. G. Taaffe, W. Slattery, E. A. Moore, George Connell, Jr., W. Rowan,

George Salmon, R. O. Hughes, all of New York City, and Andrew Crosas, Jersey City, N. J.; Prof. Chester, Wilmington, Del.; Mr. C. Hunt, Rochester, N. Y.; J. A. Sullivan, Lexington, Ky.; Mr. Casey, Montreal, and Mr. Ferrell, Plattsburgh.

On his arrival at the Auditorium, the following accompanied the President to the stage, Private Secretary Mr. Cortelyou, the president of the Catholic Summer School, Father Lavelle, LL. D.; the Rt. Rev. Mgr. Jas. F. Loughlin, vice-president of the Catholic Summer School, and Chancellor of the Archdiocese of Philadelphia; Mr. Warren E. Mosher, secretary of the Catholic Summer School and editor of Mosher's Magazine; Judges Power and Ryan, of New York; Senator Graney, of Westchester; Col. William M. Byrne, U. S. District Attorney of Wilmington, Del.; Hon. P. F. Trainor, Messrs. George B. Coleman, Vincent P. Travers, J. H. Spellman, John J. Delaney, George W. Connell, the Revs. J. H. Wall, G. A. Healy, Father Crowley, John P. Chidwick, Father Murphy, Father Evers, all of New York, General Stephen Moffit, Hon. Smith M. Weed, Hon. John B. Riley, Hon. E. C. Baker, Hon. D. F. Dobie, all of Plattsburgh; Dr. J. S. Cassidy, of Covington, Ky.; Mr. John Donnelly, of Vergennes, Vt.; William Reardon, Providence, R. I.; E. L. Hearn, W. S. McNary, of Boston; and J. McConnell, Fitchburg, Mass.

#### CHILDREN VISIT MRS. MCKINLEY.

Mrs. Warren E. Mosher, of Youngstown, Ohio, and Miss Agnes C. Bowe, of New York, afterwards took the children's party, consisting of Master Warren E. Mosher, and Mary Mosher, Youngstown, O.; Rafael Riley, Plattsburgh; Donovan Swanton, Margaret Swanton, Gertrude Healy, Virginia Pulleyn, John Pulleyn, Jr., Frank Barry, Edith Swift, New York; Irene Bannin, Bernadette Bannin, Brooklyn, and Stacy Sullivan, Greenville, N. J., to call upon Mrs. McKinley at Hotel Champlain. Mrs. McKinley received them in the private parlor of the hotel and chatted pleasantly with the little ones for half an hour. She was delighted to see them, and appreciated the large and beautiful bouquet of American beauty roses given to her by the children.

Mrs. McKinley, upon bidding the little ones adieu, gave each one a white carnation and kissed them all most affectionately.

The President was also present, having just returned from the reception at the Summer School grounds.

Saturday evening, August 12th, the dramatic company of Cliff Haven presented the Greek tragedy "Media" with following in the leading parts:

Media—Miss Marie Cote.

Jason—Mr. Arthur Ryan.

Creusa—Miss Carrie Schlachter.

Creon—Mr. T. Gaffney Taaffe.

Orpheus—Mr. W. Prahl.

Ianthe—Mrs. James E. Sullivan.

Friday evening, August 18th, the company presented "Mary, Queen of Scots," with the following in the cast: Miss Cote, Mr. Ryan, Miss Meade, Miss Sullivan, Miss Smith, Mr. J. B. Golden, Mr. Frank Shea, Mr. A. I. Dupont Coleman, Mr. Francis Sullivan, Mr. Julian McCormack and Mr. T. Gaffney Taaffe.

The plays were well staged and costumed. Mr. Mueller, the gentlemanly and artistic costumer, did his work exceptionally well. Mr. Mueller has served some of the greatest actors and has won merited honors in his line.

The social events of this week were as numerous and enjoyable as in any preceding week.

#### EXCURSION TO ST. ANNE DE BEAUPRE,

Montreal, Quebec, the Falls of Montmorency and St. Anne de Beaupre, Saturday, August 19, 1899.

This second annual trip to the Shrine was the most enjoyable excursion of the season.

A special train left Cliff Haven at 9:00 A. M. The excursion party, limited to three hundred arrived at Montreal at 12 o'clock noon, in time for dinner at the Windsor Hotel. The afternoon was spent in visiting points of interest in Montreal and vicinity. At 5 P. M. the party started on the palatial Steamer Trois Rivières, which was chartered for the occasion, affording an opportunity for a day trip of several hours down the St. Lawrence, arriving at St. Anne de Beaupre at 7 A. M. Sunday. Members of the party had breakfast on the steamer at their leisure.

Returning, the steamer left St. Anne de Beaupre at 11 A. M., visiting the famous Falls of Montmorency on the way to Quebec, which was reached at 1 P. M. Dinner was served enroute. The afternoon was spent visiting points of interest in Quebec. Leaving Quebec at 5 P. M., the steamer arrived

at Montreal at 7 A. M. Monday, connecting with D. & H. train at Bona Venture station, arriving at Cliff Haven station at 10:12 A. M.

The fare for the trip, including five meals on steamer was fixed at the extremely low rate of \$7.00.

## LECTURE COURSES OF THE SEVENTH AND LAST WEEK.

No special Sunday services were scheduled for August 20th on the assembly grounds, or at St. John's church, Plattsburgh, on account of the St. Ann de Beaupre excursion.

### WILL POWER IN THE DOMAIN OF ETHICS.

FIVE LECTURES BY THE REV. THOMAS I. GASSON, S. J., PROFESSOR OF PHILOSOPHY IN BOSTON COLLEGE, BOSTON, MASS., AT 10:30 A. M.

An abstract of Father Gasson's lectures follows:

#### I.—FOUNDATIONS OF HUMAN ACCOUNTABILITY.

*Monday, August 21.*—The office of moral philosophy or of ethics is to examine the actions of human beings with reference to their rightness or wrongness. To consider the will in the domain of ethics is, consequently, to investigate the influence of the volitive faculty upon the ethical value of our actions. That certain operations are characterized as morally good and others as morally bad, is a well-established fact. To act with deliberation and forethought and to keep in mind the standards of action that spring from the natural order of creation, are signs of sound manhood, and of a healthy mind. On the other hand, to act upon impulse, without heeding the fundamental laws of life, is regarded as a moral defect.

The question that agitates the ethical philosopher concerns the foundations of morality, namely, what are the elements that constitute the right and wrong of every action. It is obvious that these elements are not to be found in an act considered merely in its physical entity. The same physical act is not always placed in the same moral class. The taking of human life by the

State is considered lawful, whereas the taking of life by a private person is unlawful.

According to the general teaching of Catholic philosophers, the ethical value of an action is determined by three elements, namely, by the end or intention of the agent, by the means adopted, and by the circumstances that accompany the adoption of the means in question. An end is that for the sake of which an action is done. "It is that which lies nearest to a man's heart as he acts. On that his mind is chiefly bent; on that his main purpose is fixed." Its bearing upon the morality of an act is clear. The Pharisee who performs righteous deeds in order to be seen of men, vitiates all his actions by his unworthy intention. That the attendant circumstances enter into the morality of an act is easily seen from daily life. He that strikes a fond mother is regarded by all as a darker criminal than he who strikes a fellow-workman. But these elements are not sufficient. For if morality depended solely upon the end in view, it would be safe to assert that the end justifies the means. No principle could be more dangerous than this, none more opposed to truth, none more repugnant to the upright mind. The moral value of a human act is consequently also determined by the nature of the object of volition. Unless that object is in itself good and in harmony with human nature, we cannot claim to have all the elements of sound morality.

Only a man entirely blind to the light of reason and entirely deaf to the outcries of conscience could dare affirm that a good end sanctions the adoption of unworthy means.

We must not forget to notice that ignorance, fear and passion can so modify the influence of the will as to make the act less voluntary. There can be no formal crime

without knowledge and without the desire to accomplish the unrighteous deed. Whatever, therefore, tends to lessen our knowledge or to diminish the freedom of the will, renders the agent less responsible for his deeds.

## 2.—HABITS AND VIRTUES IN THE FORMATION OF HABITS.

*Tuesday, August 22.*—The ease with which the nobler life is lived depends in large measure upon the habits acquired in early youth. It is, consequently, of the utmost importance to understand clearly what a habit is, and how a habit is acquired. A habit may be defined as a quality added to a faculty whereby the faculty acquires a remarkable facility in the performance of actions that belong to its sphere of labor. A habit is stable; it is not a passing phase like a disposition. Forces like electricity, magnetism and gravity, that cannot change their line of action, are unable to acquire habits. Habits in the highest sense of the word suppose the exercise of free will, and hence they belong to the domain of rational life. In brutes we have only the shadow of habits, not reality. We may distinguish habits of mind, ease in making correct inferences and habits of will—the latter are the special study of ethics. When the habit is towards the observance of those laws which make for man's moral good, it is called a virtue. When it is towards that which is subversive of the natural order, it is called a vice. Habits are divided into cognoscitive, appetitive, speculative, practical, natural, acquired, infused, according as we regard the faculties they modify, the aim of their activity or their origin. Habits are acquired by repeated action. A habit is a living thing, it springs from life, that is, from the repeated exercise of a vital power. Hence, if we wish to form habits, either in ourselves or in others, we must perform the acts belonging to the sphere of the habit in question. He who would acquire the habit of kindness must perform constantly and under all difficulties those gracious acts of Christian courtesy that will bend the faculty towards kindly deeds and engender in the possessor those traits that mark him out as pre-eminent for the qualities that belong to true manhood. All virtue shuns excess.

The teacher who never makes an exception to a rule he has made, on the plea that he dislikes favoritism, will undoubtedly fail sometimes in justice. All philosophers are agreed that solid virtue takes the middle path, rushing neither to excess by over-anxious activity, nor to defeat by unreasonable fear.

## 3.—THE ORIGIN AND NATURE OF EMOTIONS.

*Wednesday, August 23.*—The influence of the emotions upon our ethical life is so marked as to call for special notice. A thorough consideration of the various phases of emotional activity would fill a large volume, for it would necessarily include a study of the nervous system as affected by our feelings. It is important to bear in mind that just as we must carefully distinguish between the perception of our sensitive faculties and those of our mind, so must we discriminate between the feelings that result from direct nervous stimulation and those occurring as secondary results of such stimulation, accompanied with pleasure or with pain.

By emotions we understand the pleasurable or painful phases of all species of rational activity. Pleasure is defined as a positive concomitant of the free and vigorous exercise of some vital energy; pain, as the result either of restraint or of excessive exercise of our faculties. The exercise of all our powers can produce these agreeable phenomena. Thus we all experience a keen pleasure when we have grasped a new truth or come to the knowledge of a noble example of manhood. Who is not acquainted with the deep pleasure that springs from seeing a lovely landscape or from hearing a melodious song? Though we are apt when studying the emotions to dwell upon the disturbances in our bodily organs, we must not forget that this nervous agitation is usually the result of some mental act. "Emotion is not a mere nervous reaction from a bodily stimulus," but a complex form of excitement resulting as a rule from our thoughts or our desires. The bodily tremor and agitation shown by many in the presence of danger is really the result of their own thoughts and imaginations, though these, of course, have their foundation in the external



object. On account of the perfect unity of our composite nature, there is always a close connection between bodily change and mental activity.

There is a wide divergence of opinion among philosophers with reference to the classification of the emotions. A common arrangement among modern writers is to divide them into: 1. Emotions regarding self, (self-esteem, remorse). 2. Altruistic emotions (sympathy, pity). 3. Emotions of power (rivalry, conquest). 4. Emotions of unusual ability, (surprise, wonder). 5. Esthetic emotions (those awakened by the beautiful and the sublime). 6. The moral emotions (those aroused by the pleasure of ethical good or moral evil.) It is impossible to determine at the present time the precise influence exercised on the body by the various kinds of emotion. A distinguished philosopher of modern times lays down the following laws:

1. When the idea contemplates the good, the organic movements are pleasurable. This is the case with contentment, cheerfulness, hope and joy. When the idea regards what is unpleasant, the organic movements are accompanied with pain. It is so with grief, anger, remorse and fear.

2. A moderate degree of emotion is favorable to the health both of mind and body.

3. Certain emotions, such as sudden fear, increase the per staltic action, whereas anxiety and grief diminish it. Sorrow of every kind, sympathy and pity, act on the bowels. All strong passions, fear, terror, rage, anger and even joy are apt to make the muscles tremble.

#### 4.—THE NOBLER AND INFERIOR EMOTIONS.

*Thursday, August 24.*—Under the term emotion, two very different orders of psychical activity are included by writers. There are those emotions which we share with the brutes, rage and fear, the pleasurable feelings with which a parched traveler sees the glittering surface of a rippling brook; the feelings of relish for particular flavors; and there are other emotions which rise as far above those mentioned as the action of our intellectual powers rises above the sphere of our sensitive faculties. Such are the pleasurable emotions that accompany

the completion of a magnificent architectural plan, that belong to our admiration for the mental and spiritual traits of a noble-hearted personage.

It would not be right to group these emotions in the same order, as though there was no radical distinction between the pleasure experienced over a deed of self-sacrifice and that felt over the delicious viands of a wedding banquet. In our studies about emotions we must not overlook temperament and character. The peculiar traits by which one person differs from another are the result partly of nature's work and partly of the individual's activity in the line of self-training. The individual characteristics which depend upon nature are grouped under the common term temperament. There are some men naturally inclined to be serious and constant in the affairs of life; others are light in carriage, whimsical in method, full of vanity and devoted to pleasure; others, again, are languid, sleepy, slow of understanding, serene and placid in conduct; while others are prone to fits of despondency, to solitude and to self-introspection. Hence philosophers divide all temperaments into four leading classes, the sanguine, the choleric, the melancholic, the phlegmatic. The sanguine child is a nervous, excitable, cheerful being. Its sense-organs are extremely active, its imagination is lively, the connection between its ideas slight. The sanguine child must be treated pleasantly, and trained in perseverance and in thorough work.

The choleric child is warm-blooded, fiery and unruly, fond of leadership, courageous, determined and proud. Such a child must be treated with extreme firmness, with earnestness and with tact. His haughtiness must be changed into nobility of conduct. The melancholy child is heavy-blooded, earnest, sad, always looks on the dark side of life, is distrustful and suspicious, apt to grumble and to be jealous.

The teacher must remember that he is in the school room for the sake of the children and must deal with such characters with sympathy and forbearance. The phlegmatic child is cold blooded, without interest in things, possesses slight ability and places his ideal in rest. We must train such by en-

couragement and by rousing their interests and by developing a love for work.

##### 5.—THE BUILDING OF CHARACTER.

*Friday, August 25.*—The building of character in the child must ever be the constant aim of the true educator. What is character? "Character," says a German philosopher, "is the internal disposition of a man, by virtue of which he has a firm and definite manner of judging and of acting in all the changing and varied circumstances of life." It embraces those inward forces which give a marked direction to a man's thoughts and deeds. It is the sum of all the intellectual and moral habits that make one human being different from another. There are different kinds of character, the truthful, the proud, the generous, the noble, each term specifying the special trait that is prominent in the individual. The perfect character, as far as this term can be predicted of a moral being, is one who possesses all the traits that round out the excellence of rational nature. Character is neither fashioned in a day nor called into being by a gracious command. It is formed gradually and slowly for it is the result of the habits that grow out of actions frequently repeated. But when character is once fashioned, it is firm and secure, and no outside enemy can dislodge it from the soul.

The abiding quality of character should be acquired in childhood, and, therefore, all persons who are occupied in the teaching of children are bound to weigh well their solemn duties in this respect. Decision of character supposes sound judgment, prompt action, and a firm will. These elements will never be developed, if the child is indulged in everything, if it is not taught to adapt means to ends, if it is not instructed in nobility of motive. Character is a flower of slow growth. But if children are trained in the virtues of prudence and knowledge, self-control, and in the graces of the spiritual life, the result will be a happy blending of those qualities which make noble women and true men.

##### REV. T. P. MCLOUGHLIN'S MUSICAL LECTURE.

The evening lectures of the concluding

week by the Rev. T. P. McLoughlin, New York, were on the following topics: "Gounod's Sacred Songs," "Melodies of Ireland," "Songs of Merrie England," "Songs of Sunny Italy," all illustrated by the marvelous singing voice of the lecturer. It is not possible to give any report of these that would even approximate justice. They drew crowded houses; and made so thoroughly delightful an impression that we expect to note a large demand for them in the lecture courses of our Reading Circles and literary societies next season.

The Pilot correspondent says of the lectures of the last week:

The lecturers of the last week were two young priests who within recent years have been coming into great favor as lecturers before the Catholic—and, we may truly say, the general—public. One of these was the Rev. Thomas I. Gasson, S. J., professor of philosophy at Boston College, whose resourcefulness and variety as a lecturer and a preacher of retreats and conferences is a marvel and a pleasure to his friends.

The other is the Rev. Thomas P. McLoughlin, rector of the Church of the Transfiguration, New York City, whose eloquence as a speaker and marvelous knowledge of the folk songs of many lands, and skill in interpreting them with a tenor voice of rare power and sweetness, have brought almost more demands for his illustrated musical lectures, than he can fill.

Both these reverend gentlemen, as it happens are deeply and actively interested in philanthropic work.

Father Gasson is the founder of the St. Elizabeth's Guild, Boston, which though only in its beginning is doing a great work for the spiritual and material uplifting of the poor in a densely peopled tenement district of Boston.

Father McLoughlin devotes himself as much as his regular parish work permits to the Chinese, who are very numerous in the neighborhood of his Church, which is on Mott Street. He has made many converts among these people, who call him "Father Glock." Some other New Yorkers call him "the singing priest of Chinatown."

### THE VISIT OF GOVERNOR ROOSEVELT.

The visit of President McKinley to the Catholic Summer School was followed within a week by the visit of the Hon. Theodore Roosevelt, Governor of New York. Gov. Roosevelt was accompanied by his wife, and both greatly enjoyed their reception, and the insight afforded them into the work of the Summer School.

They came to the grounds on the morning of Monday, August 21, and attended the first lecture of the course by the Rev. Thomas I. Gasson, S. J., of Boston College, on "The Will in the Domain of Ethics." After this, in company with the Rev. M. J. Lavelle, LL.D., president, Hon. John B. Riley, and other officials, they made the tour of the Summer School property, visiting all the cottages. Then, they departed, as Mrs. Roosevelt was obliged to take the 12:30 train for Westport.

At four o'clock that afternoon, Governor Roosevelt, accompanied by Father Lavelle and Warren E. Mosher, A. M., secretary of the Summer School, visited the Plattsburgh Barracks. As the carriage entered the reservation the signalman waved his flag and a salute of seventeen guns was fired. Governor Roosevelt was driven to the house of Colonel Rice and there alighted. Accompanied by General Henry, Colonel Rice, Lieutenant-Colonel Duvall and Colonel Treadwell, the former colonel of the Rough Riders walked slowly along the front of the Twenty-sixth Infantry, which was drawn up in three battalions. The Governor scanned the ranks carefully and stopped a number of times on recognizing a man belonging to his old regiment.

The regiment passed in review, headed by the band. They presented a fine appearance, and did even better than when reviewed by the President. After the review the regiment formed again in battalions, and the Governor addressed each battalion.

General Guy V. Henry also made a short speech to the regiment and urged them to imitate Governor Roosevelt whom he alluded to as the typical American soldier.

After the Governor had finished talking, the men gave three cheers for Roosevelt and three for General Henry.

The reception given Governor Roosevelt by the troops was most enthusiastic. After the speech making, Governor Roosevelt was entertained at luncheon by Colonel and Mrs. Rice, where he was introduced to all the officers of the regiment. Among the other distinguished men present was General Merritt.

After the review of the regiment and reception to Governor Roosevelt, the Governor, with his military secretary, Col. Treadwell, returned to the Champlain Club at Cliff Haven with his Summer School escort, where a dinner was given in his honor.

### RECEPTION AT THE AUDITORIUM.

Governor Roosevelt was given a right royal welcome by the audience at the Summer School Auditorium in the evening. As he walked down the aisle to the stage, the audience sang a song of welcome composed especially for the occasion. Mr. Hughes sang a solo entitled, "The Flag Without a Stain," which was liberally applauded.

The Rev. T. P. McLoughlin, of New York, gave his lecture on "Music" in a very condensed form. Father McLoughlin sang three or four negro melodies which took the audience by storm.

Father Lavelle introduced Governor Roosevelt as follows:

LADIES AND GENTLEMEN:—It is a pity, indeed, to interrupt the beautiful lecture, and I was on the point of saying, still more beautiful songs of our old friend, Father McLoughlin, but unfortunately time presses, and the hour has come when it is my high privilege and great pleasure to present your greetings of welcome and my own to Governor Roosevelt. We welcome the Governor as the Chief Executive of our state, raised to that high dignity by the suffrages of the people, not so much as the result of any partisan triumph, as because of the people's admiration for his splendid, noble, manly, self-sacrificing qualities. We greet him as the hero of that now forever famous Cuban hill; we greet him as one who has proven himself especially the friend of education, not only of education, but the friend of the educators of this state, by giving to them a salary fit and competent for the noble work that they are constantly do-

ing; and I am sure that I make no exaggeration when I apply to him the words of the old song that Father McLoughlin just sang—that we never found a better friend for anything that is noble and good and uplifting in this state and nation, than in Governor Roosevelt.

At the conclusion of the reverend president's remarks, the Governor arose amid loud applause and waving of American flags by the audience, which tested the capacity of the Auditorium.

The Governor spoke in part of his visit to the Assembly grounds, and dwelt upon the importance of the great work being done by the institution. He gave his reasons for signing the bill increasing the salary of teachers in our public educational system. "Having six children of his own," the Governor said, "the school teacher is an important factor in the household. If the youth are to be taught and raised in the proper sphere of education and morality, they must have good teachers, and these same teachers should be paid a remuneration commensurate with that exacting labor demanded of them." The Governor then referred to the essentials in his mind of the true man and stanch loyal American, namely character, a sound mind and a sound body. If a man has not these three things, he is not worth the living. Here the Governor referred to his experiences during his administration as the president of the Police Board in New York City, and illustrated how he got this trinity of qualities for the building up of a sound and pure police force. He said that a man, with him, always stood out upon his merits as a man of character in a sound mind and body. It made no difference whether he be Jew or Gentile, Catholic or Protestant.

The Governor referred to his experiences in the late war and the cosmopolitan make-up of his Rough Rider regiment. The men came from north, south, east and west, and were Jew, Gentile, Catholic and Protestant. Rich and poor, all united for the one great cause—freedom. Not one man in that regiment was promoted or set back by any other force than that of his own merits. This is the only principle which can make a country rise to supremacy. Let a

man be judged by his deeds. Let him act his part upon his own lines of true merit and honesty, and upon such lines let him be promoted. Reference was made to the Greek history during the overthrow of the Greeks by the Romans, where the cause of the Grecian fall was in its corruption. The men of power, intelligence, learning, in Greece were bad at heart, and the great empire built up by Alexander the Great went down before the Roman power. Hence the responsibility of imbuing into the youth of America the principles of Americanism. Let the liberal mind be nurtured, and let the character of the youth be moulded into the virtues of highest morality that can maintain in a sound mind and body, and we have the right spirit ruling the greatest Republic God's sun ever shone upon.

At the conclusion of the Governor's address the applause was tremendous, and gradually blended into the patriotic strains of the "Star Spangled Banner."

Those who accompanied the Governor in his private car back to New York were: Mr. William Loeb, Jr., acting private secretary; Col. G. C. Treadwell, and the Champlain Assembly escort committee, in the persons of Messrs. Frank Travers, M. E. Bannin, H. J. Heidenis.

Those who were on the stage besides the above mentioned were: The Revs. James Dunn, Thomas McMillan, C. S. P., New York; the Rev. William P. McQuaid, of Boston; Dr. J. H. Wall, Gen. Guy V. Henry, New York; Hon. E. C. Baker, Hon. D. F. Dobie, S. K. Ryan, W. L. Germain, T. F. Dwyer, all of Plattsburgh, and Mr. Warren E. Mosher, the secretary of the Champlain Summer School.

The Rev. D. J. McMahon, D. D., of New York, was the master of ceremonies, and Prof. Marc Vallette directed the singing, besides acting as chairman of the reception committee.

#### CHAMPLAIN CLUB MEETING.

The annual meeting of the Champlain Club was held on Tuesday evening, Aug. 22. The president, C. V. Fornes, was in the chair, and the secretary, Mr. H. J. Heidenis, read the minutes of the last meeting and the reports from the treasurer, Mr. M. E. Ban-

nin, who was absent in New York. After the reading of the minutes, an election of officers took place and the following old and new officers were elected: President, C. V. Fornes, New York City; first vice-president, Hon. J. B. Riley, Plattsburgh; second vice-president, Hon. Thomas J. Gargan, Boston; third vice-president, George B. Coleman, New York City; fourth vice-president, Clarence Smith, Montreal; secretary, H. J. Heidenis, New York City; treasurer, M. E. Bannin, New York City; assistant treasurer, General Stephen Moffit, Plattsburgh. The newly elected trustees are: F. C. Travers, Hon. T. L. Feitner, John J. Pulleyn, John Crane, D. J. O'Connor, all of New York City; Hon. Thomas F. Conway, Dr. Frank Madden, of Plattsburgh, and Thomas B. Lawlor, Worcester, Mass. A discussion took place as to prospects for the next season, and it is expected to enlarge the present buildings and also beautify the club annex. The president took great pleasure in the work done, and highly complimented the following officers for the active interest taken in the great work of the past: The Hon. John B. Riley, Henry J. Heidenis, M. E. Bannin, General Stephen Moffit and D. J. O'Connor. The Rev. John F. Mullany, of Syracuse, treasurer of the Champlain Summer School, was elected to active membership in the club, and Mr. Andrew A. McCormick, the Broadway Theatre manager, of New York, was elected to life membership. The meeting then adjourned *sine die*.

#### ALUMNÆ AUXILIARY ASSOCIATION.

Friday evening, August 18, a large and enthusiastic meeting of the Alumnæ Auxiliary Association was held in the Auditorium. The meeting was of a public nature, all the students and friends of the movement being invited. The Very Rev. James P. Kiernan, moderator of the society, in a terse, pointed speech gave an explanation of the object and purpose of the association. The reverend president of the School, Father Lavelle,

and the secretary, Warren E. Mosher, also took up a few moments each in offering practical and valuable suggestions as to the best methods of carrying on the work of endowing various chairs in the Summer School. Musical numbers by Miss E. A. Power and Mr. Richard Hughes added pleasure to the meeting.

#### READING CIRCLE CONFERENCES.

The Reading Circle reports read during the conference which was held upon Thursday and Friday, August 24th and 25th, were from the Clairvaux Reading Circle, of New York, by Mr. Francis Sullivan; Champlain Study Club, of Syracuse, N. Y., by Miss Rose Egan; Seton Reading Circle, of New York, by Miss J. C. Lynch. Reports were also read from the Azarias Reading Circle, of Bridgeport, Conn.; Catholic Union, of Cambridge, Conn., and the Carroll Institute, Washington, D. C. Mr. Warren E. Mosher reported that he had received reports from sixty-one Reading Circles throughout the country, embracing territory from San Francisco to Portland, Me. Mr. Mosher also made a very interesting report from the Hon. Secretary, Edmund Stanton of the Catholic Reading Room and Library of Bombay, India. In the letter the Hon. Mr. Stanton made inquiry regarding the Summer School movement and the outcome of it from the Reading Circle point of view. He also asked of its powers under the University Extension laws. Mr. Stanton further stated that all the information he had obtained concerning the Reading Circle and Summer School movements was through the official organ of these movements here, Mosher's Magazine.

The Rt. Rev. Mgr. Loughlin, and Rev. Father Mullany, presided over these conferences, the former on Thursday and the latter on Friday. The Rev. Father Seigfried, of St. Charles Seminary, Overbrook, Pa., made some very practical remarks on the value of careful, logical systemization of reading and study.

#### NOTES AND SOCIAL EVENTS OF THE SEVENTH WEEK.

The social events of the last week were brilliant and numerous. On Sunday evening, August 20th, the Boston cottagers,

chiefly members of the John Boyle O'Reilly Reading Circle, gave a very excellent and enjoyable concert at the Auditorium.

Wednesday evening, the Brooklyn cottagers gave a beautiful colonial dance at the Champlain Club. A minuet was danced by the young men and women in full colonial costume. It was a beautiful sight and well executed.

Thursday evening the Rev. William F. McGinniss, president of the Metropolitan Truth Society, delivered an address at the Brooklyn Cottage on the scope and aims of that society.

The social sessions closed with an entertainment in the Auditorium Saturday evening, August 26th.

#### NOTES.

The large number at Cliff Haven not only remained to the last lecture of the last day, but were reluctant to leave when the session formally closed. Many remained, some one week, others longer, while some were still there October 1st. The brilliant lectures of the Rev. Father Gasson, S. J., the charming musical lectures and recitals by Rev. Father McLoughlin, the reception to Governor Theodore Roosevelt, of New York; the fine weather, the good fellowship and the general enjoyment held all present to the end and made them wish for more.

There is a general desire for a longer session of the Summer School, in fact there is a demand, which the management will undoubtedly grant, that the sessions in the future be continued far into September.

#### ANNUAL MEETING OF THE BOARD OF TRUSTEES.

The adjourned annual meeting of the Trustees of the Catholic Summer School was held at the Catholic Club, 120 Central Park South, Wednesday, Sept. 27. The main business of the meeting was the reports of the various branches of the administration upon the session which closed on August 25. These reports all showed great progress.

The election of officers resulted as follows: President, the Rev. M. J. Lavelle, LL. D., rector of St. Patrick's Cathedral, New York; first vice-president, the Right Rev. Monsignor James F. Loughlin, Chancellor of the Archdiocese of Philadelphia; second vice-president, the Hon. Thomas J. Gargan, of Boston; secretary, Mr. Warren E. Mosher, A. M., editor of Mosher's Maga-

zine, Youngstown, O.; treasurer, the Rev. John F. Mullaney, pastor of St. John's church, Syracuse, N. Y. Board of Studies—The Rev. Thomas McMillan, C. S. P., New York, chairman; the Rev. F. P. Siegfried, professor at St. Charles' Seminary, Philadelphia, Pa.; John A. Haaren, Assistant Superintendent of Schools, Brooklyn, N. Y.; the Rev. D. J. McMahon, St. Thomas Aquinas church, N. Y.; the Rev. D. J. Hickey, St. Francis Xavier's, Brooklyn. The executive committee is as follows: Chairman, the Hon. John B. Riley, Plattsburgh, N. Y.; the Right Rev. Monsignor James F. Loughlin, Philadelphia, Pa.; the Rev. William J. McQuaid, Boston; James F. Clarke, New York; Major John Byrne, New York, and ex-officio members, the Rev. M. J. Lavelle, and Rev. Thomas McMillan, C. S. P.

The following new members of the Board of Trustees were elected: Rev. D. J. Hickey, Brooklyn, N. Y.; James A. Sullivan, New York City.

The following Honorary members were elected: Robert M. Olyphant, president of the Delaware & Hudson Railway; Rev. John Talbot Smith; Daniel J. O'Connor; Henry J. Heidenis, all of New York City; John Francis Waters, of Ottawa, Ont., Canada; Hon. Smith M. Weed, of Plattsburgh, N. Y.; Sarah M. McFeely; Michael E. Bannin; Mary E. Brennan; Catherine McAvoy, of Brooklyn, N. Y.; James A. Sullivan, Richmond, Va.; George A. Deuther, Buffalo, N. Y.; Vincent P. Travers, Hon. Patrick F. Trainor, Mary A. Swanton, Teresa R. O'Donohue, Anna Murray, all of New York City.

#### REPORT OF THE PRESIDENT TO THE BOARD OF TRUSTEES AT THE ANNUAL MEETING.

GENTLEMEN: The session of the Summer School, which closed on August 25th, was, in my judgment, of a character to make certain the perpetuity of our work and the large development it is likely to attain within the course of a very few years, if we can only be wise enough to guide its interests to the best advantage.

In 1898 we had a very good attendance indeed. But it was somewhat inflated by an

extraordinary regulation made at the time by the Public School authorities here in New York. This regulation was repealed long before the opening of the session of 1899, and more than a few of us feared that we would suffer, in consequence, a decrease of patronage. On the contrary, the attendance was larger than ever before; and of a varied character calculated to remove from the Summer School all appearance of being attended only by people in special walks of life.

#### FINANCE.

The Treasurer's report will show that while we are not exactly in easy circumstances, a large amount of money has been received and paid out. The receipts of the Session are considerably in excess of the running expenses, and a large number of floating bills, some of them quite old, have been paid.

The action of the people in New York last winter in getting up a large entertainment for the benefit of the Summer School will probably be repeated this year. It is worthy of imitation by other cities, and I recommend it to their representatives. The outside helps are of great advantage. Besides, they are the very best possible form of advertisement for our institution. Like Mercy, they are twice blessed. They provide an excellent form of revenue, and at the same time they bring many people to Cliff Haven, who otherwise would have no practical realization of our existence.

I hope that during the course of the coming winter and spring we will be able to obtain a considerable number of life members. I have also had in view for some time a formation of annual membership at the rate of \$10 a year. At the time of our annual meeting in 1898, I felt certain of being able to start it. But there were circumstances of a peculiar nature that stood in the way and made it impossible. These circumstances no longer exist and I am very hopeful of the outcome of the idea, this year.

#### STUDIES.

We have reached the time when it is not only possible but necessary to co-ordinate the intellectual portion of our work and to make it as practical as possible. The universal

opinion seems to be that real class work of various kinds must be introduced at once. I recommend this most strongly. The Summer School has no greater need at the present time than this. In fact our development and permanence depend upon the wisdom and the thoroughness wherewith we do this work. We have our critics like everybody else. Every now and then one hears fears expressed that the social part of our life will dwarf the intellectual. We do not need to pay any attention to these fears. The one thing necessary is to make our intellectual work perfect in all respects. Beef thoroughly cured cannot decay. Neither can an intellectual system properly organized be in danger of wasting itself on frivolities. What is said here about the necessity of class work and the utmost thoroughness in all our studies, is not intended to convey any reflection on the intellectual work of past years. Neither our people nor we were in a position hitherto, for what seems now a necessity. The past is worthy of all honor. Any improvements we may introduce will have for their object simply to make the future equally praiseworthy.

#### EXPANSION.

Next to the perfecting of the study course our energy should be devoted to the enlargement of our work. First, by providing more ample accommodations upon the grounds; and secondly by attracting a large number of patrons for next year. Some of our friends who have already made large sacrifices for the erection of buildings, have feared that we might by over zeal on this point make our accommodations too large, and render the payment of incurred indebtedness much more difficult than was expected. My judgment is that such fear is unfounded. If we could manage to have accommodations for a thousand people next year, there is little doubt that every portion of it would be occupied.

The project of the Knights of Columbus to erect a large Club House on the Bluff is worthy of all encouragement. I recommend that we co-operate with them and encourage them in every possible way. No effort should be spared to encourage various cities not yet represented by buildings at Cliff

Haven to provide accommodations for their own people.

There is a probability of the formation of a Buildings & Loan Association with a capital of from \$25,000 to \$50,000, which will loan money to intending builders at a low rate of interest. This will be a great help to interested private individuals and also to municipal associations which find difficulty in the raising of the first few thousand dollars.

The New York branch of the Catholic Summer School has already started an organization known as the Cliff Haven Golf Club, and it is their intention to establish also within a few weeks Study Clubs in connection with the work of the Summer School. I recommend both of these to the other cities as an excellent means for building up a large attendance at our session next year.

We should not lose sight of the fact that special exertions may be necessary for keep-

ing up our attendance in 1900, as more than a few of our best friends may be going to the Paris Exposition.

#### IN CONCLUSION.

I feel obliged to express my cordial thanks to the officers and members of the Board of Trustees for their unvarying courtesy, sympathy, co-operation and interest. The Chairman and the members of the Executive Committee and of the Board of Studies deserve special recognition in this respect. The unanimity and the good feeling have been so great that all our work has been a pleasure. This is as it should be. It gives us unity of purpose and method which is a most certain guarantee of large success. May it last forever.

Respectfully submitted,  
M. J. LAVELLE,  
President.

### THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

The fifth session of the Columbian Catholic Summer School was held at Madison, Wisconsin, from July 12th to August 3rd, and the program as published in the May number of this Magazine was carried out, according to report, with the exception of the course of three lectures by Conde B. Pallen, of St. Louis, on "Christian Education." Dr. Pallen was unable to appear because of illness.

We regret very much that we are unable to present a report of the session to our readers. We have made a careful examination of the reports of the School which appeared in the local press of Madison and in the Catholic press, but failed to find anything upon which to base a report in this Magazine, that would do justice to the School, or that would even give a comprehensive outline of the proceedings and the subjects treated. The lectures delivered, needless to say, were of the highest standard and characteristic of the able scholars who delivered them. The School was honored,

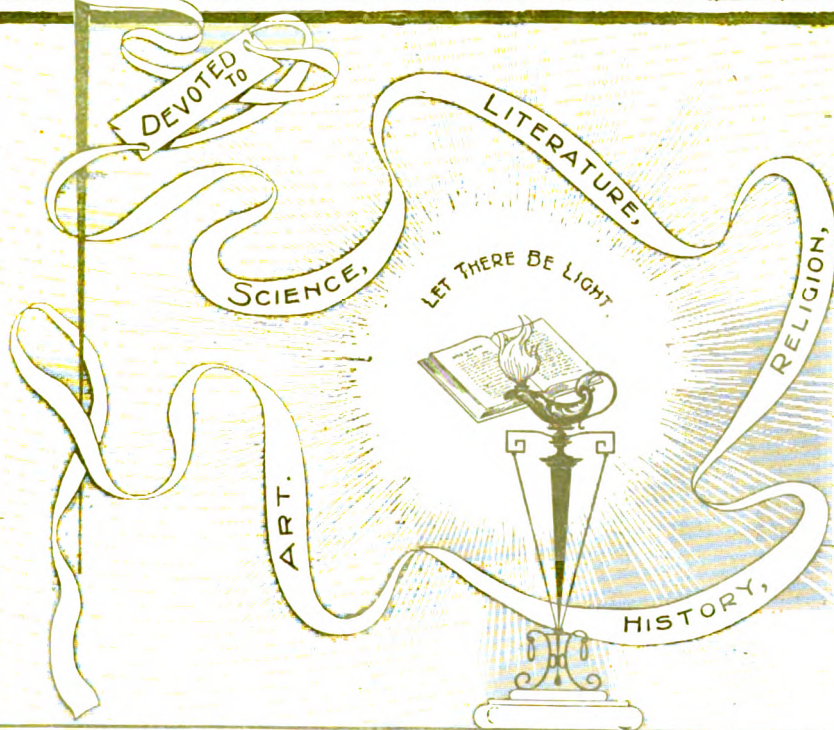
as usual by a large number of distinguished prelates, among whom were Monsignor Martinelli, Archbishop Katzer, of Milwaukee, Bishop Burke, of St. Joseph, Mo., and Bishop Messmer, of Green Bay, the zealous and efficient president of the School.

We regret to learn that the attendance was much smaller than at previous sessions, and that the expenses were several hundred dollars in excess of the receipts. These facts have had a depressing effect on many of the friends of the School, and have inspired the management to exert themselves to the utmost to restore confidence by strengthening the School in all its features. At a recent meeting of the Board of Directors held in Chicago it was determined that a change of location was necessary and a committee was appointed to investigate and report upon available sites. Among the places spoken of as likely to be considered are Milwaukee, Chicago, Detroit and Dubuque, Iowa.





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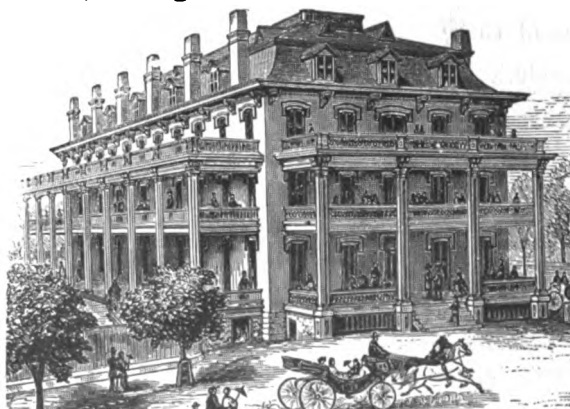
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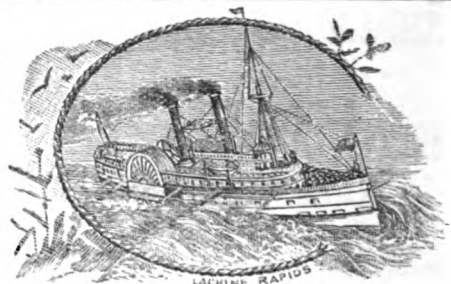
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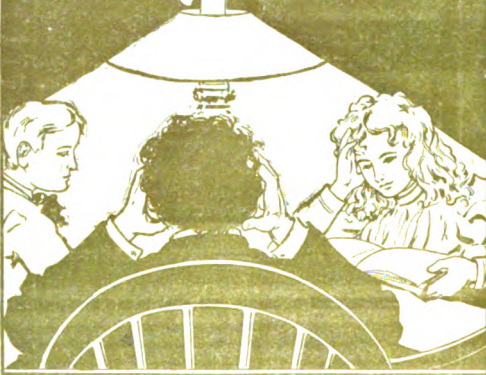
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